

The Holy Cross Magazine



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WEST PARK, N. Y.

The Holy Cross Magazine

Oct.



1946

The Happiness of God

By ALAN W. WATTS

CASUAL familiarity with some of the Old Testament stories acquired in childhood has left many people with a rather unpleasant idea of God—a solemn, cantankerous, tyrant who pontificates from the throne of heaven in an atmosphere of oppressive righteousness. When this impression is modified by the New Testament revelation of God as love, the resulting mixture is apt to be still more unattractive notion of the Almighty as a cosmic alizer with the “this hurts more than it’s going to hurt” line. I remember a young man who complained to me she could derive no spiritual benefit from reading the Bible because it all sounded so bombastic and serious and severe. I asked where she had heard the Bible when she was a child, and at she recalled a certain lay-

reader who read the lessons at Morning Prayer with a specially unctuous and solemn voice. Many years later, when she began to read the Bible for herself, the tone of that voice still haunted its pages. For with this dreary impression of God in the back of their minds so many people, clergy and laity alike, are inclined to read the scriptures, and even to preach, in a tone of unrelieved moral earnestness and solemnity. This is one of the principal reasons why our churches are relatively empty, though frequently it does not rise to consciousness as more than an obscure sense of depression and distaste.

Does God Play?

Much intellectual dissatisfaction with the Christian Faith is likewise caused by this picture of God, not only because it is aesthetically and spiritually sub-human,

but also because there are many facts about the natural universe which do not accord with the idea of a Creator who has an earnest moral purpose behind all his works. For a great part of our universe seems to have no definite purpose at all; there is much more of it than is necessary; there is a prodigious waste of space and energy; and it is inhabited by a stupendous variety of weird organisms that apparently have nothing better to do than reproduce themselves in alarming quantities. I have quite lost count of the number of times when, as a boy, I heard preachers talking about God’s purpose “for you, and for me” without ever getting an explanation of what it was. “God,” said a popular hymn, “is working His purpose out As year succeeds to year.” God seemed to be purpose personified, but his universe was on the whole a

whimsical contraption filled with much rather glorious nonsense.

Furthermore, the times when I was most completely happy were times when I was engaged in the more purposeless kind of actions—making up lunatic stories with a friend, walking aimlessly through fields and hitting at old stumps with a stick, whittling hunks of wood just for the sake of whittling, drawing wayward and interminable designs on scraps of paper, and mixing horrible concoctions of all the various types of household liquid from paint-remover to cod-liver oil. There was, and still is, a timeless and peaceful satisfaction in these actions, a fascination such that it would seem possible to go on with them for all eternity. Every child knows this fascination and its happiness. It belongs to that childlike wisdom which must be learned again before one may enter the kingdom of heaven for the reason, it must be, that the activity of heaven is of a similar kind.

This may be somewhat shocking to modernists in religion who like to think of eternal life as an everlasting progress towards the realization of ever higher ethical ideals, where purpose rises beyond purpose, goal beyond goal, in an infinite series of ascending peaks. Such a conception is weak philosophically because it confounds eternity with unending time, and accords not at all with the traditional symbolism of heaven which speaks of the blessed (*i.e.*, happy) ones as *playing* upon harps and indulging in an ecstatic and timeless celebration of the glory of God. When it is said that their delight is to praise God for ever, it does not mean that they are to surround him as so many flatterers, courtiers and dancing-girls about an oriental potentate. The point is that the blessed are one with God, wholly united with his own eternal life,

and their praise is simply the expression of God's own essential joy which they experience within themselves. As St. Peter tells us, they are "partakers of the divine nature."

His Game

A more careful study of scriptural symbolism will quickly dissipate the dour image of God which so many have formed, as well as the obvious discrepancy between such a martinet for earnestness and the extravagant, fanciful universe which He creates. We shall then understand that God's creative activity is not His labor but His play. It is his "work" only in the sense of something done by Him. It proceeds not from the seriousness and earnestness of one who strives and schemes toward a goal, but from the sheer joy of one who is Himself the fullness of Being and of all possible perfection. Speaking absolutely, God has no purpose. There is nothing beyond His own infinite glory which He could possibly work to attain, and because He lives not in time but in eternity, there is for God no future wherein He might possess something which He does not have now. Speaking relatively, that is from our own point of view, it might be said that God has purpose in that He intends our salvation—our ultimate realization of union with Himself. But in His own nature, as He is in Himself, God is without purpose, for which reason His universe, like the greatest achievements of human art, has essentially the character of play.

Great art, for example the preludes and fugues of Bach, is thoroughly playful. Bach's music is simply a complex arrangement of glorious sounds, entirely sufficient in itself. It needs no program notes to explain its moral or sociological message, or to call our attention to effects imitating natural noises or conveying emo-

tional qualities. The intricate melodies flow on and on, there never seems any need for them to stop. He composed in tremendous quantities, the same Godlike extravagance to be found in the wholly unnecessary vastness of nature. Infinitely more so than any human music, however, needs no program commentaries, since it proceeds from human purpose rather than from the playfulness of divine perfection which we find not only in Bach but also in the long melismas of Gregorian chant, arabesques of Persian miniature, the illuminated margins of medieval manuscripts, the vast sweeps of Chinese painting, the dancers, and the entirely satisfied and purposeless figures of classical dance as it might sometimes be found in Russian Ballet.

That this playfulness is the nature of the divine creative activity is told in a remarkable passage in one of St. Thomas' commentaries. "The contemplation of wisdom," he says, "is rightly compared with games for the things to be found in games. The first is that games give pleasure and the contemplation of wisdom gives the very greatest pleasure according to what Wisdom says of itself in Ecclesiasticus: *My sweetness is above honey*. The second is that the movements in games are not contrived to serve an end but are pursued for their own sake. It is the same with the lights of wisdom. . . . His divine Wisdom compares its light to games: *I was with him forming all things and was lighted every day, playing before him at all times: playing in the world.*"*

* Quoted by Maritain in *Art and Scholasticism* (New York, 1942), 34-35, from St. Thomas Opusc. lxv, libr. Boetii de Hebdom., princ. The scriptural passage is Proverbs viii 31. The King James version reads "play" as "rejoice" but the former is more accurate.

Our Defect

Probably there was never such purposeful, scheming civilization as our own, a people that exists so entirely for the future with so great a degree of anxiety for the morrow. It is for this reason that moderns, in contemplating the universe, cannot find it consistent with their idea of God, and hence cease to believe in God, worshipping instead the hidden soul of man. Stars are so far away so many billion kilometers of energy that drive noth- ing to waste, flowers bloom in vast tracts in impenetrable jungles where none may see their beauty pluck and sell them, weeds,

insects, fish, birds, micro-organisms swarm in senseless profusion. And since efficiency, plan, economy, parsimony, are our bourgeois virtues, we cannot see this universe as the creation of a virtuous and intelligent God. We are too proud to be children and to appreciate the playing of God.

It is just this very pride which has brought tragedy into the universe, marred the happiness which God creates us to share, and made necessary a redemption through the Cross. For sin is precisely the adult, unplayful action of taking oneself seriously. It involves, as the Bible tells us, the curse of labor. And as man likes to conceive God in his own image, it is to be expected that sinners will

conceive a serious and unplayful God. Celsus, a proud pagan, objected to the Incarnation because he felt it an undignified procedure for the Lord of the Universe. By sin man kills the child in himself, thinking the playful will of God beneath him and desiring to be God in his own right, working out his own serious and weighty schemes. But if you give yourself weight you fall down to hell.

Playing with Death

Sin brings in the Cross, but this is precisely the love and the joy of God in contrast to sin, appearing as the so-called "serious" virtues of moral heroism, patience under intolerable suffering, and persistent striving for tremendous ideals. But the moral heroism of our Lord and his saints consists in the very fact that they do *not* take their own lives seriously. They *play* with their lives and stake them recklessly, as safe and respectable souls would say, on absurdly lofty visions of the Good. In their attitude to human suffering, their own and others', they are warm, sympathetic, sincere—but never serious. To take it seriously would be to invite cowardice and to sacrifice the faith which they burn to share: that Reality itself—to which all temporal suffering must give place—is the eternal joy which sin refuses. It is not that they feel no suffering; it would not be suffering that our Lord and his saints experienced on their Cross if they did not feel it. But even in feeling it to the core they cannot take it seriously because of the conviction that beside the reality which is God's joy suffering is relatively an illusion.

Von Hügel tells us that the Catholic Church will recognize no one as a saint unless he had the gift of divine joy—God's own happiness. One may perform all the good works under the sun



CHRIST THE KING

and be subject to the most rigorous spiritual disciplines, but one cannot have true holiness without joy. Such joy is the gift of God; to try to manufacture it oneself produces that superficial effervescence of heartiness which many Christians affect to show that religion may be had without tears. This joy is merely surface joy, like the sugar on a pill, and those who take themselves seriously will of course conceive religion as a pill. But the joy which is God's gift may be had the moment you agree to swallow your pride and accept the free gift of eternal life which the Incarnate God offers us. So long as you take yourself seriously, you will never be able to accept this gift because your pride will insistently drive you to try and earn it by your own virtues and merits. But Jesus did not come to tell us that eternal life was for sale, and might be bought by human virtue. He told us that, in him, God gives us eternal life (that is, His own divine nature) freely. It is ours now, but we are for the most part blind to it because, in pride, we are forever trying to possess it by our own schemes and deserve it by our own efforts.

As Children

In giving up this pride one be-

comes again as a child, and, as a child of God, one's virtues, actions and attitudes are no longer proud and purposeful but humble and playful because they express the happiness of God. The saint sees that doing the will of God is joining in the play of God, for he is no longer like the sulky, precocious children in the market-place to whom, as our Lord said, their playmates call:

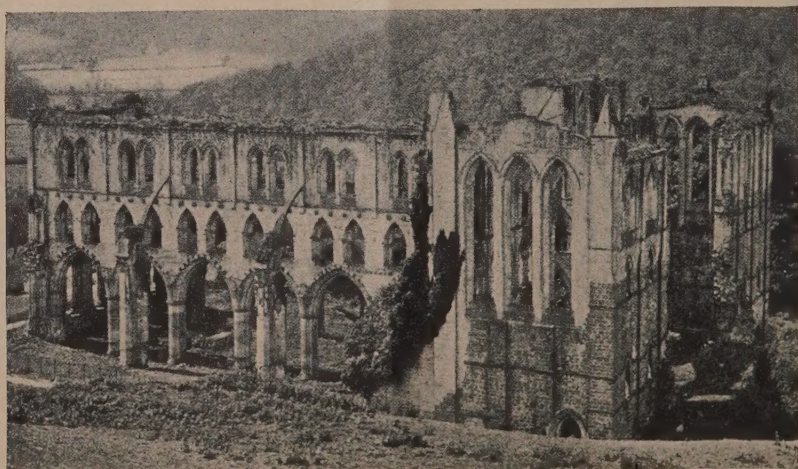
We have piped unto you, and
you have not danced;

We have mourned unto you,
and you have not wept.

The playfulness of the child, the saint, and of God are alike in this: that they are all actions in the mood of eternity rather than the mood of time. On this side death eternity is known in its ever-moving image—the present moment, and the child in his play and the saint in his holiness both live in the present. Absorbed in twisting string or dropping stones in a pool, the child lives in a timeless realm where a game that goes on and on without goal is like the planets which go round and round to nowhere at God's command. Following the precept of Christ to learn from the birds and the lilies of the field, the saint worries no more about tomorrow

and yesterday, and concerns self simply with doing the will of God as it is presented to him in the circumstances of each moment, sensing his whole life to be, in Patmore's image, the finding of a gnat in the ray of God.

And in the fullness of eternity the Three Persons of the Divine Unity are ever at the play of giving Themselves to one another as it were in a timeless dance whose finite image is the finding of aimless splendor that fills the heavens in celebration of the glory of God. This divine act is shared by the saints and angels and never palls because in eternity there is no yesterday to remember and no tomorrow for which to plan; there is simply now and ever. There are those who reach such lightness of spirit at the heart of Being as criminals reach it at others' virtue; they say that the Godhead at play while the world suffers is like a Nero who flings his while Rome burns. But at this is merely the sulking pride and envy. For there is much suffering and tragedy on the surface of life that, were it not somewhere, right in the center of things and ultimately accessible to all, a state of absolute happiness and unconfined love of the whole realm of Being would be damned.



The Reality of God

By ALAN WHITTEMORE, O.H.C.

Hints of the Presence

UOMO KULI was an African hunter. One afternoon, as he walked through the jungle, a snake bit him. An hour after he got to the house he died. Instantly an extraordinary change occurred in the hearts of all of us who looked on him. Whether we were white or black, house-boy or missionary, we all felt it. A minute ago, Kuli was a poor, sick slave, moaning softly. Now there was some sort of eerie presence that frightened us. Fight it as you may, reason about it as one might, a corpse is a corpse and it engenders queer feelings. So does the lonely house at night. The moment someone is with you, everything is right, even if your companion is only a three-year-old. To be all alone in a dark room—that's different. The trouble is that you are not alone. There are eerie presences.

Please note that the fact of being alone and the fact of being alone are not enough to account, of themselves, for this weird, pre-natural feeling. It was well known that no man is less able to withstand physical harm than a dead man. No house is safer than an empty house. All we can say is that certain situations tend to re-awaken a sense of the supernatural which is ours to begin with—as much a part of us as our backbone. In other words, "man is intrinsically a religious animal." It is not that the sun, for example, is the source of his being any more than that berries are the source of his appetite. He craves food and seizes the berries to satisfy his craving. He craves to worship, and, for lack of a better word, he will worship the sun.

An Arab stands watch in the desert while his companions sleep. He lifts his eyes to the stars. "What are those strange, bright lights so far above me? What myriads of them in that vast canopy!" His soul expands. "Some One is holding them and holding me, looking into my heart. O Great One, help me."

An Indian wends his way through the forest at the close of a sultry day. For a long while he has heard water falling ahead of him. It was a small noise at first. Now it is thunder. A cool dampness touches his skin. He steps from the bushes out on a ledge and stands spell-bound. Green water tumbles in front of him, charging down from another ledge a hundred feet above. An iridescent vapor rises from the foot of the falls, a vapor lit by the reflection of a sunset sky.

What is the mystery behind the corpse, the lonely house, the sun, the stars, the waterfall? Sometimes it seems frightening and uncanny; sometimes alluring and beautiful. Always it fascinates. Men of every race and every period of history have pondered it, expressed their thoughts about it in poetic myths, in profound and massive philosophies. They have tried to come in contact with it, to propitiate it, to assimilate it: through magic, through ceremonial dances, through sacrifice, sacraments, worship and prayer.

The children of Israel had their roots in Chaldea and the wisdom of the East. They learned from their masters during their sojourn in Egypt and, later, during their Babylonian captivity. They did not discard their birth-

right—their belief in One God, Holy and Righteous. But their concept of Him developed and grew richer through contact with other religions. And this great process continued after Christ. Christian thought was wrought into the most balanced, complex, comprehensive theology the world has known, by the early Fathers, heirs to the metaphysical thought of the Greeks, the race's masters in philosophy. Christian discipline owes much to the Romans, the race's masters in law.

Just as our knowledge of the natural world has grown through the combined and communicated efforts of the human race as a whole, so it has been with our knowledge of the Supernatural World—our knowledge of God.

Sometimes we hear people ask for a simple religion—"the simple idea of God."

There is a sense in which your religion, your idea of God, should indeed be simple. But there is another sense in which it may be said truly that your concept of God is the most complex of which your mind is capable. Elements in it derive from men's experience of birth and of death, of community life and of loneliness, of space, warmth, beauty, of youth and old age, of light and of darkness. You owe that concept in part to the Arab under the stars, to the Indian at the waterfall, to the costly prayer life of mystics in the East, to Egyptian priests, to Babylonian diviners, to Greek philosophy and to Law, to the ceremonial dances of the African, the blood-rites of the Parsee, the fasts and festivals of the tribes of ancient Europe.

You owe your idea of God, in part, to every mother who has

travailed with a child, to every hero who has sacrificed his life for a principle, to every sinner who has known agony of conscience and wept for purification and cleansing.

Indeed, since all was made by God, every created thing bears upon it some impress, some revelation, of its Creator. We sense His strength in the massive rock; His beauty in a rose; His simplicity in a blade of grass; His wrath in the thunderstorm; His burning love for men in the sun which lights them all.

This is not childish fancy but profound truth. The sublimest conceptions of God spring ultimately from a myriad primary impressions of light, color, warmth, touch, smell, taste, sound.

Those sublime conceptions of God are, as it were, the cathedrals of the mind, spacious and majestic; but none the less are they constructed from a million stones. Each stone is nothing but a simple sensation; as of the pebble, the rose, or the blade of grass.

Pictures

It is great fun (and a useful, exhilarating exercise) to challenge one thing after another, as our eyes fall upon it, and ask ourselves, "What does this teach me about God?"

A chair—God is our rest. A door—Incarnate God says that He is the door of the fold, by which we must enter in. A book—the whole world is a book telling us varied and wondrous secrets about its Maker.

Of all these pictures, which is the very best? The best picture of God is man himself—for man was made "in His image." When children and other "primitives" think of God as a Big Man in the heavens they are partly right. Their picture is exceedingly crude, but it shows one fact about God which is of supreme impor-

tance; namely, that He is not a blind, mechanical force, but a Personal Being. He knows and wills and loves, albeit in modes infinitely transcending our own. Since that is so, we can say our prayers to Him. He hears us. Indeed, He knows all that is in your heart now, at this moment. He knows your weariness, your frustration, your sense of failure. He knows your bewilderment, your sorrow, your fear, your very doubt. He knows your deep, inmost desire to be brave and generous—your desire to serve Him and love Him.

Note, now, once and for all, that this primary truth must hold its place in or beside all other pictures. We may, for devotional purposes, conceive of God as a Flame or Light within us or as a Mist without, enveloping us and all the objects about us. But Flame or Mist must contain that indescribable Personal element. There must always be Some One there—Some One who sees us, to whom we can talk.

We have thought of the whole human race, everywhere, from the beginning of time, sensing the impact of the Supernatural; the Arab under the stars, the Indian at the waterfall, the martyr dying for a conviction.

And we have thought how the sages of various races and religions brooded about it all; how they sought to piece together and interpret the scattered experiences and resolutions.

Look at the picture again—at the human race as a whole reaching out for God. And consider how strangely discordant were their findings. God is so great that each of the philosophies or mythologies represented only isolated facets of the Truth.

Some men thought God is just; others that He is arbitrary; some, that He is placid and gentle; others that He is stern and terrible. Some thought of Him as personal

in a narrow, childish way; or that He is simply the name for a complex of cosmic force. Some, like the Jews, thought of Him as One. Others, like the Egyptians or the Greeks, thought of Him as many—many as multiple—a family of gods and goddesses.

So, I say, think of the whole human race reaching out toward the Father—asking, "What is God? What are you?"

God Comes Himself

And then—"It came upon the midnight clear."

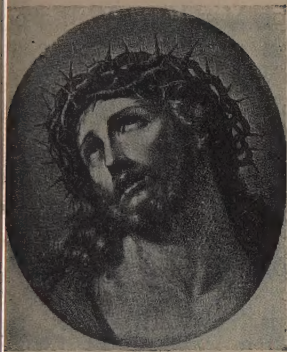
Jesus has told us the answer. Jesus has brought the good news. Jesus says that that strange, mysterious Being—that monster we call "God"—is our Father. "Our Father, Who art in Heaven."

What are the first recorded words of Jesus? They were spoken when He was a Boy of twelve at the Temple. "How is it that you sought Me? Wist ye not that I must be about My Father's business?" What were His last recorded words before He yielded up His life on the cross? "Father, into Thy hands I commend My Spirit."

Think of His teaching—beginning to end—packed with allusions to the Father. "The Heavenly Father knoweth that I have need of all these things." "How much more shall the Heavenly Father give the Spirit to them that ask Him." "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom."

Men's theological opinions vary about Christ's Person and nature but all agree that He stands head and shoulders above the rest of mankind in His knowledge of spiritual truth. He, we feel, sees things clearly, knows things as they are. And He tells us that God is *our Father*.

He not only tells us this but He lives it—and lives it in the most tumultuous and ten-



allows nothing but what is best for you. Even when circumstances press painfully upon you, circumstances of poverty, bereavement, humiliation and bodily distress, those circumstances are meted out to you by Love. For, "whom the Lord loveth He chasteneth." Can you not also learn to say, after Jesus, "The Cup which my *Father* hath given me, shall I not drink it?"

Summing up All

Before I close, I want you to see with me how, in the teaching of Christ and of that Church which he Himself founded to represent Him (and which He promised would be guided "into all truth")—I want you to see how the aspirations and premonitions of all other religions are included and interwoven into a complete and balanced whole. The glory of the Christian Faith is that it leaves nothing out. It is never one-sided. One of its greatest vindications is that you can search through any other religion or philosophy that you choose—or that you can analyze your own most poignant experiences or those of any other man—and you will find no positive, constructive principle which is not, in the historic Christian Faith, enshrined and sublimated—raised to the nth power.

Take, for example, a pair of apparent opposites from the history of human thought like the concept of order, law and justice, on the one hand, and, on the other, the thought of God or the Gods as acting arbitrarily and interrupting nature's course with miracles. Both these points of view are interwoven so effectually in the Christian Religion that one would be hard put to it to say which has the greater emphasis. Looked at from one angle, the God of the Old and New Testament is represented as the God of order. "In the beginning

God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." God promulgates the Moral Law. He is the Great Law-Giver. He is the true, just Judge. Yet, from another angle, the Christian Religion reveals God as the Architect of History, Who turns men's destinies this way or that by acts of Divine Power, Who softens or hardens the heart of Pharaoh as He wills, Who bursts in upon nature's course with volcanic eruptions. Every religion worthy of the name has recognized the uncanny element of the miraculous. Grotesque and patently absurd are many of their legends but they express a genuine craving of the human heart for the Supernatural, the unpredictable, the wholly other, the unknowable. In Christianity, this instinct is met, pre-eminently. God is the Author of order, of natural law, but He reveals Himself and His unique purpose by breaking in on that order, spelling His message by miracles as a man might write on a blackboard with white chalk.

Take another pair of apparent opposites; the religions on the one hand, which have sensed God's gentle serenity and mercy—the religions which have wrought sweet, smiling Buddhas, for example—and those, on the other hand, which have cowered before the notion of a stern, grim Deity. Neither the one nor the other approaches Christianity in its affirmation of God's tender loving kindness—His care for the weak, His forgiveness of the sinner; or, on the contrary, in its denunciations of wickedness, in the plain outspoken reminder by Christ and His Church of the awful possibility of Hell.

stances. He walks majestic as the page of history, seeing truth with calm, untroubled. Not from the seclusion of a study, but from the midst of crowds surging about Him to be led, to persuade Him to accept a crown or, on the other hand, to raise raucous shouts of "Crucify Him, Crucify Him"—in the midst of those noisy crowds sounds His quiet assurance: "God is our Father. From His side in the Garden of Gethsemane, from the turmoil surrounding His arrest ("the Cup which My Father hath given me, shall I not drink it?"); from the moment of His condemnation; from the pulpit of the Cross; He still claims that God loves us. Never will you or I undergo injustice, persecution, the beatings, the humiliation, the physical agony, the spiritual dereliction—that Christ underwent. Yet His voice never falters and His message never fails. "Herein is love," says His disciple, John, "Not that we love Him, but that He first loved us." It is in that love. And if you do not rest, if you cannot believe in the Mystery behind the Universe is Love, nevertheless, the love remains. God loves you whether you realize it or not. He is our Father. Your hardest circumstances are willed, or at least permitted, by One who loves you more than you love yourself—He sees you as though you were the only one—and who contrives or

Again, there are philosophies which contemplate God merely as the Ultimate Reality, the impersonal principle of natural forces. And there are religions which conceive of Him as vividly Personal. These concepts are fused together in Christian Theology.

So it goes with the instincts, the aspirations, the conclusions and formulas of every sort and condition of men all over the world—the scientist, the healer, the poet, the artisan, the priest and the prophet, the parent, the child and the lover. As each delves deep into the Christian deposit of truth, he finds food for the uttermost yearnings of his soul. To Aquinas, God is eternal Truth and Wisdom, to Michelangelo He is the supreme Artist, to a twentieth-century physicist who weighs and measures the stars and their relations, God is "the Master—Mathematician."

Let us take just one more pair of opposites and see how the Christian Revelation of God fulfills and relates them.

There have been religions and, especially, systems of philosophy which have harped on the Unity of God. God is One. There have been religions, on the other hand, which have thought of many and varied deities.

Now, no Religion has insisted, with more unwavering vehemence, on the One-ness of God than has the Jewish-Christian Religion. Yet, even in the Old Testament, there are hints, here and there, of the realization that the One-ness of God is not a sterile, lonely Unity. In *Christianity* those premonitions burst forth into the full, rich teaching of the Holy Trinity; that though there is and can be only One God—One Infinite Mind, One Absolute Will—in the Universe—the

Divine Mind and Will are nevertheless shared by three stupendous Selves, or Centers of consciousness.

But see how, to begin with, two sides of the Truth were separately. One group clung to the notion of sublime but lonely Unity. Another group thought there were many Gods. The various groups had their fingers on the pulse of the universe, but on quite different, positive principles; either principle, held in isolation, was intellectually indefensible.

Then Christ came, the "Breaker-Down of Divisions." He touched both sides of the truth and wedded them into another.

The result is a concept of the Great Mystery which underlies the Universe—the Mystery which is God—at once baffling and alluring; rich, vibrant with life; filled with profundity and power.

The Self-Limiting of God

By PAUL STEVENS KRAMER

THAT there is no knowledge attainable by man so vital as the knowledge of the nature of his God, is the conviction of every religious man. Certainly, if the practice of religion has any meaning or value at all, to know the character of Him with whom we have to do is the most important thing in human life. If we but apprehend God's character aright, all the various activities and interests of men in this strange life of ours, with all its struggling ambitions, will have their proper place and be directed toward their proper ends. Thus, throughout the ages, as men of faith and religious zeal have applied their minds to a deeper understanding of God's nature and character, as revealed in nature and in Holy Scripture, new insights and, therefore, new encouragement for courageous

and vital living have been won. Every age has made its own contribution in this respect, and as we have learned more of God's nature and have more deeply apprehended the greatness of His love, so we have become more able to understand and face many of the problems and difficulties of our universe.

Now, there is one great thought that is much occupying men's minds today, namely, that of the self-limiting of God. This thought is so helpful, so explanatory of many of our problems and mysteries, and so fitted, in fact, to safeguard the glory of God, that it is a truth worthy of our careful consideration.

Omnipotence

We may think of it first in relation to His sovereign and omnipotent will. Throughout the

whole of Scripture, one emphasis is that God's will is itself all sovereignly powerful. "I formed the earth and I created the darkness; I am God, and there is none like Me." No one who really believes in God can ever believe that in the world any power or force that can ultimately overcome or thwart Him. This does not mean that God's will is arbitrary or that He can do everything. "God's will is a kind of law to His creatures." God is Love; therefore His working must be in love. What it does mean is that in itself, God's will is irresistible. There are no powers anywhere which can stand against or thwart the will of God. In a world such as ours it would be impossible to live peacefully if our revelation of God's nature, whether it be in Scripture or anywhere,

roborate the feeling of our that God's will can never ally overcome. We could o assurance or hope for the , either of ourselves or of world, were we not convinced it.

yet, and here a difficulty our Lord bids us to pray, will be done." If God's irresistible why should we such a prayer? For it will be whether we pray or not, if will is exercised as an ir- ble, sovereign will. It must e. In the light of our Lord's words, therefore, we must ade either that the will of s not all-powerful, a thought t the human heart at once s, or else that for wise and purposes, when dealing with ind, God does not exercise omnipotent will. "He de-

His strength into captiv- (Psalm 78:61) And it is ard to see what His purposes We are called to be fellow- ers with Him. If God's will ankind were manifested and ised as an omnipotent, irre- le will we could not be fel- lowers with Him. If every- were rigidly pre-determined is sovereign will and omnip- e, it would make no dif- ce at all whether we prayed ork or served. But God is uger that men shall experi- the joy and glory of being w-workers with Him, that He not exercise the omni- po- He might. He limits Him- that His children may help

o put it in another way, we nt think of purpose. If one be a fellow-worker with a , that man must have a pur- . If a man, for example, has a ose of building a great ship, the whole great body of engaged in that task, some hem educated and cultured, e perhaps, ignorant and less unate, all can be fellow-work- with him. If a man has no pur-

pose no one can be a fellow- worker with him. So it is with God. But, obviously, to have a purpose is to limit oneself. A ship builder would not spend months and thousands of dollars if he could build a ship in an hour. In the same way, God Himself does not in an instant complete His purposes. If He does not say in the slums of every city, "Let there be light," as He once said in chaos, it is because He is limit- ing Himself to a purpose and be- cause only in a purpose can His children ever be fellow-workers with Him. There is not the shad- ow of a doubt but that, if He so willed, God, because of the sov- ereign power which is His, could change our country and make it in an instant a land of Saints. But He does not, because if He did, His children could never be fel- low-workers with Him, and all the courage, heroism, self-sacri- fice, prayers and honest toil that has blessed the world would be quite unknown.

Suffering

A deeper hold on this thought of the self-limiting of God helps us to explain much of the suffer- ing in the world. Much of it is the suffering which comes from being sharers in a purpose. Think, for example, of the great general who was victorious in saving Stalingrad. Why did he carry-on without faltering in the face of overwhelming odds? Be- cause he had the purpose of sav- ing his country. And, not only he, but every soldier with him, from the highest officer to the lowest private shared in this purpose of saving Stalingrad. They all knew perfectly well that if wounds came and if pain came, and even if death came, all was bound up in the purpose they shared with their general. They were fellow- workers with him. If God, there- fore, has a great purpose, and if our Lord Jesus Christ says, "Thy will be done," we must share that

purpose. And if, in such a world as this, it is a purpose which in- volves suffering, then this thought of the self-limiting of God casts a good deal of light upon much of the suffering of the world.

Again, this conception of the self-limiting of God is very help- ful when applied to the problem of human freedom. The convic- tion that we are free is, indeed, one of life's certainties. When we make a choice there is not one of us but feels that the choice is a real one. Of course, we do not deny the influence of heredity and environment. But despite this, all of us recognize that our fate is ultimately in our own hands. We are free. Now why should God make us free beings? Obviously, because His purpose was love, and He desires beings who may enjoy fellowship with Himself. To be free means that we can share God's purpose, if we will; can think His thoughts after Him; enter into His will; pray to Him; have communion with Him, and be His children. With- out freedom all this would be im- possible. Had God made us au- tomatons who could not sin, we could never share His thoughts. By making us free beings God has created something with which He cannot interfere. The one thing God can never do, for His gifts are without repentance, is to destroy our freedom by the in- trusion of His omnipotence.

What can God do, then? He can do only what He does in Christ Jesus. He can appeal to us; He can try to win us; He can give us such a perfect and beautiful example that it will draw us; He can breathe His Holy Spirit upon us. If, however, we abuse our free- dom, not even God can interfere to make the results impossible. Why, people ask, does God per- mit sin? *God* does not permit sin. Why does God allow slums? Why did God allow the war? *God* never allows war. God, wanting beings who could have fellowship

with Him, created us free. Having, therefore, self-limited Himself by this act, God cannot use His omnipotence to stop us when our free-will, misused, brings us sin, misery, slums, and war. Life without freedom would be a poor, wretched, and miserable thing. Thus, we can see, how by abusing our freedom, it may be possible for us to "disappoint" God. If everything were pre-determined from Eternity, one could never "disappoint" God, and there could never be any joy in Heaven "over one sinner that repenteth." By self-limiting Himself in creating us free beings God made it possible for us to "disappoint" Him, and also made it possible for us to give Him joy. That is the glory of being free.

Finally, and briefly, we may think of this gracious self-limiting of God in relation to one other thing, namely, in relation to our Lord Jesus Christ. Indeed, here we reach the climax, so to speak, of how God "delivers His strength into captivity," i.e., self-limits Himself in love. He has done it in regard to His sovereign and omnipotent will. He has done it in creating us as free beings. And He did it to the utmost when He gave us His beloved Son. "God so loved the world that He gave;" limiting Himself because He is love, by delivering His only Son to the captivity of the body prepared for Him. So that our Lord "emptied" Himself and took the form of a servant. The strange and marvellous thing is, that by this supreme act of self-limitation we are saved.

To be a Christian, therefore, is to be a fellow-worker with God. It is to have the privilege and awful responsibility of being a sharer in the purposes of the Almighty. By self-limiting Himself God has taken us unto Himself so that, empowered by Him, we may do our part in bringing His Salvation to the world.

Saint Dominic

By WILLIAM EDWARD HARRIS, O.H.C.

THE titular feast of the Order of the Holy Cross is the Exaltation of the Holy Cross. Saint Augustine of Hippo is venerated as the principal patron of our Order. The saints venerated as minor patrons are St. Dominic, St. Helena, and St. Katharine of Alexandria.

It is the firm belief of members of our Community that God chose St. Dominic to be a patron of our Order, for it was on St. Dominic's Day, August 4th, that the first Mass was said in the little chapel at Westminster, Maryland. So he was immediately chosen as our patron.

The years have bound St. Dominic closer to our Community, for on this day five members made their life profession: Fr. Webb, Brother Dominic, Brother George, Brother Herbert, and Fr. Packard.

A regular meeting of the Chapter is held on some date chosen between the Feasts of St. Dominic and the Exaltation of the Holy Cross. In many years the annual Chapter of our Order was held on St. Dominic's Day.

In studying the life of St. Dominic we should keep in mind the times and environment in which he lived. Some writers of his life have been too ready to magnify the evils. Enemies of the Faith have seen St. Dominic as the founder of the Inquisition alone, minimizing his many good deeds.

Youth

This saint was born at Calaroga in the kingdom of Leon, about the year 1170. This part of the country was thickly populated by Religious Houses and so it was quite natural that he should have been attracted quite early to religion. His parents Felix de Guz-

man and Joanna d'Aza belonged to the nobility of the country. His mother was beatified by Gregory XII in 1828 and his two brothers became Religious. Manès, his brother, was beatified by Gregory XVI. St. Dominic's life was heralded by a strange prophecy of his mother, "who imagined that she bore in her womb a child and that it escaped her, and in its mouth a burning torch, which it set fire to the world." Pictures of St. Dominic are always accompanied by a little flame. After being with his mother for seven years he was sent to his uncle Gumiel d'Izan an archbishop where he remained for another seven years studying the liberal arts, Fathers and rhetoric. Then he went to Palencia for further study and stayed there ten years. Theology was his métier and in this he now applied himself industriously. St. Dominic was the runner of St. Vincent de Paul who gave himself to ransom heretics. St. Dominic tried sometimes to ransom certain who were held by heretics.

The precise date when the saint took Holy Orders is doubtful. It was customary in those times to confer canonries upon students for Holy Orders. So in 1188 we read that he took possession of his stall belonging to the Chapter in Palencia. His stay there was then very marked. In spite of the reforms of Cathedral chapters instituted by Gregory IX there was a great deal of laxity and he set himself to maintain the new observances in all rigor.

Ever since the first half of the twelfth century the preaching of heresy had been carried on. Preaching their doctrines in the south of France were to be

aldenses, the Patarins and Catharists. Many were converted to these heresies while the authorities shut their eyes to the progress of the heresies and the stake only such enthusiastic members of the sect as in the people to the destruction of churches and ecclesiastical property. St. Bernard did his best to bring down these heretics but in

the beginning of the thirteenth century an avowed heretic, Raymond de Saissac, had the government of part of Languedoc. Heresy had gained so much ground that it had its own organization and hierarchy opposed to the Catholic Church. The bishops were assisted by deacons who preached and worked in larger villages. The faithful were divided into two classes as in the primitive Church: Perfect or *bonshommes*, who had received complete initiation or *consolamentum*; and Believers or *credentes*, who were admitted rather than initiates. In the time of St. Bernard almost all the neighborhood of Languedoc was infected by heretic.

First Preaching

Dominic, who was at this time a member of the Canons Regular following the Rule of St. Augustine, went on foot through the villages combating heresy. He did not make much headway, but an important event was his making of a friendship with Raymond de Montfort who was to give new strength to the work of the saint. The friendship became so intimate that the count named the saint to give the nuptial blessing to his son, Amaury, who was to baptize the daughter of the prioress of Saint Antoine de Narbonne.

It was Simon who organized an army to combat heresy. Dominic was at his side when in 1211 Raymond de Montfort laid siege to



SAINT DOMINIC

Lavour, and also at the capture of La Penne d'Agen. Lastly, Dominic was among the monks and prelates who gave the leaders of the crusade their counsels and their prayers. The Albigenses have received much sympathy as being a kind of Pre-reformation Protestants, but it is now recognized that their tenets were an extreme form of Manichaeism.

So far as can be seen from sources, Dominic took no part in the Crusade, but endeavored to carry on his spiritual activity, on the same lines as before. The oldest trustworthy sources know nothing of his having exercised the office of Inquisitor during the

Albigensian War (Grützmacher).

It is true that by some writers Dominic is acknowledged as author of the Inquisition, but when all is said it would seem that the repression of the Albigensian heresy was demanded by grave social interests. The author of the History of Languedoc writes, "The principles of Manichaeism and the heretics of the twelfth and thirteenth centuries, attacking society at its very foundations, would have been productive of the strangest and most dangerous disturbances, and would have permanently shaken both law and political society."

Many women were easy con-

verts of these heretical religions and convents or places of refuge and instruction had been opened. When St. Dominic had reconverted many of these women, it was necessary to create refuges in which they should find shelter from all that might interpose difficulties in the way of their return to the Church. So it was necessary to organize a pious association for the new converts. St. Dominic conceived this idea and was looking for a suitable place when on July 22, 1206, marvelous signs indicated to him the exact spot. This was the forsaken Church of Prouille. Thereupon the Bishop of Toulouse presented to Dominic the Church of St. Mary of Prouille and the land adjacent to the extent of thirty feet for the use of such women.

St. Dominic now set to work to draw up a constitution for governing the new foundation. The nuns were nine in number. By the 21st of November Dominic definitely accomplished their separation from the world. As long as St. Dominic remained there was no need of a fixed rule. But later on, in the development of the Order of Preachers, Dominic was called away to Rome and he then gave the Sisters of Prouille the constitutions which became the Rule of the Dominican nuns.

Simon de Monfort was his principal benefactor and his knights and the rich were all anxious to testify their admiration of St. Dominic by means of gifts to Prouille. Nevertheless, Dominic had learned not to put his trust in princes and solicited the Apostolic safeguard, first from Pope Innocent III, October 8, 1215, and secondly from Pope Honorius III, March 30, 1218. These regulated the future conditions of the monastery, placing it first under the patronage of St. Peter. In order to guard them from the attacks of the world, and prevent

the weakening of their vital energy monasteries were put under the patronage of the Apostles.

The Friars Preachers

St. Dominic and Didacus, the first prior of the reformed cathedral chapter, went about the country preaching against heresy and young men anxious to join in that preaching attached themselves to these two. In 1206 Didacus returned to Spain and left Dominic with a few companions. His bishop died and Dominic set himself to increase and organize the little flock. He was fortunate in having the powerful assistance by Foulques, Bishop of Toulouse, who among many other benefactions nominated St. Dominic to the Church of our Lady of Prouille and thus provided for the women's Order. He next nominated St. Dominic to the care of Fanjeaux, thereby guaranteeing their first provision for the men's Order also. When Simon de Montfort captured the fortified castle of Casseneuil in Agenais, one of the strongholds of heresy, he presented it to Dominic. The resources from Casseneuil and Fanjeaux were considerable and amply provided for the new mission.

In an enactment by the Bishop of Toulouse in July, 1215, Foulques canonically established the infant Order in his diocese. Its mission was to struggle perpetually for the extension of orthodoxy, good morals, and the extirpation of heresy and evil customs.

Up to this time St. Dominic had no fixed place for his abode. He sent his preachers out two by two as our Lord had sent his evangelists. But in 1215 a young man named Peter Seila, belonging to a rich family, had attached himself to Dominic and gave his patrimony to the brothers. This included landed property and certain other possessions. St. Dominic kept a house situated near Cha-

teau-Narbonnais as his residence and soon established his Brethren in it. This, the first fixed convent of the Friars Preachers, was founded April 25, 1215. The house at Chateau-Narbonnais was nothing more than a local house for them for about a year. In the following year Brother Foulques installed the Brethren in the Church of St. Roman. But this did not satisfy Dominic. He had about a dozen young men about him and he dreamed of founding an Order which should operate and spread out over the whole Church.

This proved most opportune for at that time Pope Innocent III had summoned to the Lateran a great Council which should liberate on improving moral teaching, extinguishing heresy, and strengthening the Faith. Was not this the answer? Dominic with his brethren immediately journeyed to Rome where he went before the opening sessions of the Council. Dominic addressed the Council, dealing especially on the need for preaching against heresy. He was very eloquent and reminded the Council: "We should be the light of the world. If the light that is in us be changed into darkness, how great is that darkness! In giving examples he showed the Council that "religion was trampled under foot, justice trampled under foot, heresy triumphant, schism insolent." Dominic triumphed. The Council issued a very important decree relative to preaching and the need to make it more efficacious, directed that men with especial gifts for preaching should be chosen and used in the large cities, and ample provision made for their maintenance.

A Guarded Approval

The Council did not allow Dominic and his preachers to be taken wholesale. He was to be proved. Naturally this

re of Dominic's caused criticism as to the wisdom of preaching, which was the special work of the secular clergy, and entrusting it to a congregation of Religious several of whom were not priests.

About this time what may be called a "monastic efflorescence" spread over the Church. One Religious after another dreamed of founding a new Order, left his old community and straightway founded a new Community. This was causing serious disturbances in the Church. The Lateran Council was anxious of remedying this abuse and the following decree: "For the most an exaggerated diversity of Religious Rules should produce serious confusion in the Church, forbid anyone whosoever shall hereafter introduce any fresh Rule. He who desires to embrace Religious Life may adopt one of the Rules which have already been approved. In the same way, no one shall wish to found a new monastic house shall make any change of the Rule and the institution of one of the recognized orders."

The Lateran Council came to an end during the last days of 1215, and Innocent III died on July 17, 1216, before the Order of Preaching Friars had received confirmation. After vainly trying to persuade Pope Honorius III to authorize his new Order, Dominic returned to Languedoc and held a meeting of all his associates. These first sessions of the order included only seventeen Religious.

In order to bring itself into conformity with the decisions of the Lateran Council, the Rule of St. Augustine was adopted. Dominic, in his capacity of Canon of Osma belonged to the Augustinian Order. But what he recommended it to the Brethren was that the Rule had greater authority in general directions than in strict regulations.

Dominic was now ready to approach the Pope a third time and a bull authorizing the establishing of the new Order was obtained December 22, 1216. This however did not give the name and was only an explicit approval of the Canonical Order recently formed according to the Rule of



ST. AUGUSTINE

St. Augustine in the Church of St. Romanus of Toulouse. But on the morrow the Pope issued a bull authorizing the whole Order and called them "champions of the Faith and true lights of the Church."

After ten years in Languedoc, heresy was still rampant and in a mournful address at Prouille Dominic prophesied great evil would come upon them. He then received anew the vows of obedience of the Brethren and bade them "Go, into the whole world and preach the gospel to every creature. Ye are still but a little flock; but already I have formed in my heart the projects of dispersing you abroad; you will no longer live together in this house." Solemnly he divided the world into four parts among his associates.

Before dispersing his Friars, Dominic bade his Brethren select a head and they chose Matthew of France. Dominic however remained Master General of the Order and chose his headquarters at Rome.

On February 11, 1218, Honorius III addressed a bull to all the prelates of the Church "on behalf of the Order of Friars Preachers and begged them to assist them in their needs." Lastly the Pope assured Dominic a permanent habitation at Rome, and assigned to him and his brethren the old convent Church of St. Sixtus on the Appian Way. The organization was now accomplished and it only remained to multiply its monasteries and expand.

A Saint at Work

St. Dominic had great gifts for preaching. It was said of him, "He exercised with fervour, devotion, and humility the office for which he had been chosen by God and to which the Holy See had appointed him, and this upon the chief theatre of apostolic authority. Divine grace was on his lips, and by his mouth the Lord spake. People were eager to hear him." He also performed the most laborious works of mercy. His special favorites were prisoners whom he visited every day. People were soon attracted by his apostolic zeal and charity and he was venerated as a saint and relics were made out of his possessions. In 1218 there were only five friars who had accompanied him to Rome; towards the end of 1219 more than forty Religious were established at St. Sixtus. When a fresh abode had to be found, the Pope by a bull gave them the basilica of Santa Sabina and authorized the founding of the Novitiate of the Order.

St. Dominic realized that study was to be one of the chief occupations of the Novitiate and so established houses at Bologna and Paris and put at their head those learned men, Master Matthew and Blessed Reginald. The Friars gained favour with Jean de Barastre, Dean of St. Quentin, who gave them the small hospice dedicated to St. Jacques, and thus they

gained a fixed abode at Paris. The house in Paris became a centre of expansion for the Order. Soon houses were established at Rheims and Limoges and Poitiers. In time houses were established in Spain, Italy, England, and Hungary.

On every occasion St. Dominic spoke of the love of God. Though venerated by his Religious, often consulted by the Pope, esteemed and respected by princes, St. Dominic travelled with the utmost simplicity, never changing the modest habits he had learned from Didacus the bishop. Henry of Apoldia says of him, "Outside the town it was his custom to walk barefoot sometimes among stones and sharp pebbles, often thru thorns and briars, so that with feet all torn and bleeding he would exclaim in holy joy: 'This is part of our pennance.'" Though always ready to bear another's burden, he never allowed anyone else to carry his cloak or books. This last puts us in mind of our own Father Founder.

He took advantage of his stay

in any of the houses of the Order to appease strife, settle difficulties, or confirm transactions and contracts that might be in negotiation with prelates, priors or even with private persons.

In 1220 the Rule of the Order was laid down for his Preaching Friars. At a General Chapter of the Order in Bologna Dominic, ever mindful of the weaker brethren, declared that religious rules do not bind under pain of sin. He further declared that if any brother thought that their Rule did so he would go himself to every cloister and hack the Rule to pieces.

Last Hours

Towards the middle of July, 1221, St. Dominic returned to Bologna from Venice. It was to be his last journey. Illness had laid the hands of death upon him. He was suffering much from attacks of fever but he remained up until Matins talking over the household affairs. He attended Matins and prayed all night. The fever increased and violent pains attacked his head. He fell on the

pack of wool which served him for a bed and from which he never rose.

The last days were spent giving his friars valuable advice. He then summoned twelve of the older friars and in their presence made a loud confession to God.

While his brethren were offering the prayers for the dying St. Dominic breathed his last on the day, August 6, 1221, in his first year. Miracles were soon reported and Pope Gregory IX, about St. Dominic's process of canonization, proclaiming his sanctity in a bull dated Spoleto on July 13, 1234. His feast day is now held on August 4 by the Universal Church.

St. Dominic's influence is deep and lasting. His method is effective today. In our Anglican Communion preachers must have scientific training. They must be the Church's defenders, while stimulating the divine life in the hearts of the people by prayer and spiritual aid, must draw from the university and study a knowledge of things both human and divine.

New Testament Eschatology and Modern Preaching

By HEWITT B. VINNEDGE

PERCY GARDNER has perhaps defined the field of eschatology as succinctly as anyone when he tells us that it deals with three great questions.¹ In briefest possible form these are: (1) Why is the world and what am I to do about it? (2) Why and how long am I? (3) Why do I seem to have a double kinship pulling me in opposite directions?

It might not be too much of an exaggeration to say that these questions take us beyond the field of eschatology and are not too inaccurate a summary of the whole field of religion. Take the matter of double kinship, for example. It is probably this more than any other one element that makes man, as someone has humorously said, an incurably religious animal.

Man shares with other animals many qualities

¹ Percy Gardner: *The Ephesian Gospel*. New York: Putnam's, 1915. Pp. 163, 164.

which seem to make him at one with them. By way of illustration there is the desire for the getting and using of food, without which the organism is unable to exist. In man this is often transformed into the desire for acquiring the means for the purchase of food, that is, for property. Then there is the desire to be thought well of by one's own kind, which manifests itself in the strutting of the peacock and in the ambition of man to adorn himself with honors, his dress with garments, his place of habitation with comfort and beauty. There is the desire for association with those of one's kind, which is evidenced by the huddling of certain species, the schools of fishes, colonies of beavers and bats, and in man by the tendency toward friendship, toward social organization, toward activity, toward the establishment of institutions like the family, the tribe, the nation. There is the desire to extend oneself beyond the physical limits of

ic individual, as expressed in the urge toward production of one's kind and the producing of a generation of similar organisms; this is not great-ferent, so far as instinctive tendency is concerned, wherever it appears among the various forms of animal life, including that of the animal which we call man. In all these points, and in many others, time and opportunity do not at present allow us to enumerate, man seems to be at one with the universe of animal creation, of which he is in an integral part.

There are other forces within the mind and of man, other urges and drives, one might say, which seem to make him at one with something other than the animals. Man seems always to have felt that he is also at one with a hidden and mysterious something that often has escaped his understanding but which is none the less real and positive. A poet has responded to these urges in calling them by the picturesque phrase, "the dreams that make us men." These are dreams and hopes and aspirations and longings of the human heart which make us more than animal, which make us men. No one who is informed by the scientific spirit, no one who is able to observe, would deny the identity or the basic kinship which we have with other animals. By the same token, no one possessed of the same scientific power of observation would deny that man has kinship with something quite other than animals.

The Meaning of Judgment

The history of man's attempt to understand, to enter into communication with the Something Other, is the history of religion; the poetic and dramatic approach to this attempt is eschatology. Among even the most primitive groups there has been this sense of the Something Other, a sense very often akin to, if not definitely a phase of fear. Among others, this sense has been akin to the wonder with which one looks upon a marvelous object of nature, such as a majestic waterfall or canyon. Primitive man had a desire to placate that which caused the feeling of awe or to appropriate that which caused him to wonder and marvel. There are some persons who say that religion has sprung entirely from the emotion of fear, that the language of eschatology is a thinly veiled expression of such dread; but this is not historically or scientifically true. Man has seen in the phenomena of nature, the orderly march of the seasons, the relationship of nature with the coming of springtime, the awesome activity of lightning, the glorious display of the northern lights, the magnificent expanse of the heavens at night, the rugged unassailability of mountains, the mystery of love and life and birth—in all these man has sensed the working of a power and a dignity which are beyond himself and beyond his

comprehension. And the mind of man has striven toward the appropriation of that power to himself. He has yearned for contact with those forces that lift him beyond the narrow confines of a grubbing and grooved existence. He has sought to understand what makes him feel as he does when he glimpses the marvels of nature. And inexorably he has been led to believe that all these things of wonder have their source in something which he cannot ordinarily perceive. Thus he has been led to a belief in the Something Other—something far other than the limited powers which he possesses—something far other than the ways and attributes of plants and animals. And so man has dreamed of the Something Other; he has sought to appropriate its power and make it, in part, his own. He has strained toward a sense of being at one with all these glorious manifestations of power and wisdom and beauty. This is, I believe, as potent a cause for the origin of religious thinking as the emotion of fear, and has worked far more effectively and consistently in causing the commencement of religious gropings. And I incline to the view that eschatology is the poet's way of expressing man's dream of bringing human ways and human living into harmony with those of the Something Other.

Feeling after God

The mysterious force has taken various forms in the minds of men. To some primitive peoples it was "The Big Man in the woods." Here was the sense of kinship with the Something Other and at the same time a recognition that it was something beyond them in power, not readily discovered; hence it was a man, but a big one, and one generally hidden in the woods. To other peoples the Something Other has seemed to be expressed in local deities of particular objects, such as fountains, rivers, caves; usually they were regarded as having forms much like the human body. Here again was recognition of kinship with the mysterious power, for human bodies were postulated. But here also was the realization that for all the kinship there was something beyond human power, for the unknown beings were supposed to have control over such life-giving objects as springs and rivers. To other peoples the Something Other might be expressed in terms of a sun-god, which ruled the destinies of man by his control over the sun. Herein was recognition not only of kinship with a greatness that was superhuman, but of another element as well. As our organic life is ultimately dependent on the heat and light of the sun, so it was supposed that the Great Power had a kindly feeling toward men and was doing what it could to make their lives livable—much as the head of a state was supposed to look after the well being of his subjects, or as a loving parent watched out for the best interests of his children.

Throughout the long history of mankind various ways and means have been sought for gaining contact with the Something Other; various techniques have been developed for learning the will of the hidden power, for gaining its favor, for understanding how to put the mind of man in harmony with the hidden mind. The story of how these attempts have been made is the history of cults, with which we are not at present concerned. One can see readily, however, that out of the idea of sacred acts there would develop a consciousness of sacred places, sacred persons (teachers or priests or prophets) who were thought to have an understanding of the will of the great power, and finally sacred writings which were thought to be peculiarly expressive of the mind and the intent of the Something Other. This body of writings would grow and improve throughout the ages until it came to be a well developed collection of sacred literature.

Thus down the ages man has striven to find the Something Other with which he has felt a kinship no less actual than his similarity to the beasts. The man of history has laid little emphasis upon his kinship with animals, for that has seemed rather like laboring the obvious. But he has continuously and increasingly sought for the meaning of that other kinship. Whenever he has achieved some great object or created a thing of beauty or discovered a new truth or chanced upon a great invention, he has felt very close to the Something Other; for he has felt that his end was reached only through some new gift of wisdom from the Great Power. Thus he has been led to believe that the mysterious force would wish that men had in their lives more of truth and of beauty, better understanding, and better relations one with another. The sacred literature has expressed this view of a divine will for a better world and a better mankind. The writer of eschatology has looked about him and has observed how far short of the divine will man has come. He proceeds to write in poetic terms a corrective to the conditions which he observes, and dramatically sets forth the terrific change that must come about if man is to approximate the destiny which is in store for him. Being a person of flesh, he depicts the necessary upheavals in terms of the human institutions with which he is familiar, and of the observable material universe.

How Many Judgments?

I think it is imperative that these facts be borne in mind when we are called on to interpret certain portions of the New Testament. We all know that the millenarians of one school or another have a very positive eschatological preachment. The fact that there is no unity, nor even any great similarity, among the various eschatological concepts set forth

in the New Testament does not seem to bother them greatly. Thus there are certain passages which indicate that Christ will come again to judge, bring His redeemed ones with Him, with the apparent purpose of having them aid Him in the task; and this, apparently, He will set up a kingdom on earth. Again, it seems clear that Christ will come not to judge but to summon His redeemed ones (both living and dead) home to Himself; and apparently the world will run along in its accustomed way, or worse. Again, we are taught that for the persons of Christ there will be no judgment at all; presumably such have been freed from the ordeal because of the judgment which fell on our Lord as the propitiatory Sacrifice at Calvary. So say St. Paul and St. John (*Romans* 8:1; *John* 3:18). Yet elsewhere St. Paul says that we must all appear before God's judgment seat (*Romans* 14:10; *II Corinthians* 5:10); and obviously he means all Christians. Again, it is taught that there is to be a judgment of all the dead before the Great White Throne, after the millennial reign, even after evil's last stand when Satan shall have been "loosed for a season" (*Revelation* 19:15).

How are all these seemingly contradictory statements to be reconciled? The fundamentalists believe in the literal inerrancy of every word in the Bible. They insist on the necessity for a literal fulfillment of every detail of prophetic utterance, and have worked out a solution with marvelous ingenuity. They have set forth a sort of eternal time-table of the universe which is detailed in sequence, although it makes no claims to set dates and seasons.

They have distinguished no less than five judgments. The first was at Calvary, when the sins of the world were borne and judged in the Person of our Lord and full punishment for them meted out. The second is a particular judgment for each individual soul immediately at death, which rests on his own acceptance or rejection of Christ's work and God's offer of salvation. The third is what they call the judgment seat of Christ. It will occur immediately after the rapture of the redeemed ones at our Lord's second coming. (This is the event which they mean by the *parousia*; it is to be noted that at this second advent He will not actually come on earth, but to it, to summon the saints, both living and dead, who will then accompany Him back to the heavenly places. This interpretation derives from *I Thessalonians* 4.) At the judgment there will be no question of the everlasting destiny, for all those being judged will already be saved. They will be judged on the basis of their works of righteousness for the purpose of determining the measure of their eternal happiness.

Then, after the great tribulation on earth (w

been getting along very badly after the rapture of the true believers), Christ will come to the earth in power and great glory, accompanied by all redeemed ones. There will follow the judgment of the nations, described in *Matthew* 25 under the living figure of separating the sheep from the goats. Special judgment is further indicated in *Matthew* 16:27 ("the Son of man . . . will repay every man for what he has done"); in *Matthew* 19:28 when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the tribes of Israel"); and in *1 Corinthians* 6:2 ("Do you not know that the saints will judge the world?"). It is to be noted that the true believers, who had been raptured some years before, will here be our Lord's associates in the work of judgment. After rewards and punishments have been meted out, Christ will then set up His millennial reign (*Revelation* 20:1-7). This will be 1000 years of peace and righteousness on earth, and all the prophecies of a golden age (in Old and New Testaments, in Apocrypha and apocalyptic) will be fulfilled.

Then there is to follow the period when Satan will be released for a time, but this season will close with the great and lasting triumph of righteousness. After that will come what is called the second resurrection and the Great White Throne judgment. Obviously all those who face this judgment are condemned, since the redeemed have already been resurrected and judged. It will therefore be an assize not to determine the everlasting state of the individuals concerned, but to measure the degree of punishment which they must eternally endure.

Do you see what I mean by ingenuity? I submit that it took considerable work and (I doubt not) sincere pondering of Holy Scripture to produce this time-table. And even after we have granted that it has inconsistencies, it is amazingly plausible. Now from the experience of a good many friends and former parishioners that a millenarian schooled in this eschatology can tie average laymen in knots (not a few clergy also), who are not too well grounded in the Bible and find themselves unable to give a proof-text *vs.* proof-text.

What the Synoptists Say

In the hands of millenarians who are basically orthodox (such as those of the school of Fundamentalism represented by seminaries like the Moody Bible Institute) this interpretation of eschatology does little or no harm. It may indeed give people a good healthy fright that will permanently scare them into Christian belief and Christian living. But in the hands of certain subtly heretical cults (such as the Seventh Day Adventists, Jehovah's Witnesses, and

Mormons) it might do a great deal of harm. It is therefore imperative that we Anglican clergy have a rather clear idea of the eschatology which is set forth in the New Testament, and a key to its interpretation. In the space at my disposal I shall try to touch on some of the principal eschatological teachings of the New Testament, to remind you of the key which our Lord Himself supplied, and to see what we can do with eschatology in the light of the most basic Christian doctrine, the Incarnation.

In the Synoptic Gospels eschatological thinking is centered in the idea of the coming Kingdom of God. That was the message of St. John the Baptist; that was the message with which our Lord began His mission. This was not original; it derived from Jewish apocalyptic, which used dramatic poetry as a corrective for the ills and sorrows of the nation. This is not to say that it was an escapist literature; it was an exposition (sometimes profound, sometimes subtle) of prophetic insight—not insight of the kind that claims to be foresight but of the kind that claims to set forth the true will of God in regard to human life and society. It is not surprising that for 200 years before the time of Christ Jewish rabbis had been teaching the necessity of daily prayer for the coming of God's Kingdom.

It would be superfluous to point out that apocalyptic occupied in Jewish thinking a place analogous to philosophy among the Greeks. It was a method of inquiry into the purpose, the source, and the extent of human life. And just as Plato came to the conclusion that sometimes a myth (or, as he called it, a "likely story") may give the best explanation, so the apocalyptists began with likely stories of shattering world events and even of wonders and disasters in the great things of the physical universe. They saw that in a world so corrupt as theirs, no change for the better (for the best, in fact) could conceivably come about without a crashing overthrow of the existing world order. And this crashing overthrow was dramatized, partly for reasons of poetry and partly for reasons of security, in the apocalyptic writing of the time. (We shall have more to say about this matter of security a little later.) Our Lord took this current idiom and made it His own. It is deeply significant, however, that He deliberately played down the elements of violence that would accompany the establishment of God's reign, and placed His emphasis on the new type of life that would characterize that reign and the new awareness of the mind and will of God which would make earth fair and life beautiful.

As Conrad Noel has clearly shown,² the apocalyptists were the revolutionists of their age. They,

² Conrad Noel: *Life of Jesus*. London: J. M. Dent & Sons, 1937. Pp. 173, ff.

like all revolutionary spirits with a passion for justice and brotherhood, would gladly see the existing order "blown sky high or destroyed by fire" so that there might be fresh room in which to establish a new order, free of all encumbrances. They were the radicals of their day; and we must not forget that *radical* derives from *radix*, which means *root*. They would at any price cut away things as they are, destroying even their very roots, in order that there might be unobstructed soil in which to make a new planting. This is not greatly unlike the poetical expression of radicalism as it has been all through history. If you want to see examples of it in the nineteenth century, read Shelley and Swinburne and the younger William Morris and Thomas Hood. This century has not lacked apocalyptic utterance, either. Consider the stir made by such as Edgar Lee Masters, Carl Sandburg, Max Eastman, and the *Little Review* poets of its earlier decades.

St. Paul

It is unquestionably true that for some years the Church shared the literally interpreted apocalyptic expectations which were popularly current in first century Palestine. Consider *I Thessalonians* 4:14-17: "For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming [*parousia*] of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we always be with the Lord." This is in perhaps the first or the second piece of New Testament writing (depending on what date is assigned to *Galatians*). It would seem that here St. Paul has the expectation of an imminent, catastrophic coming of the Lord, unless we are to assume that he is merely using terminology. He seems to be awaiting an any-time-now *parousia*, accompanied by a resurrection and doubtless to be followed by a swift judgment. From *II Thessalonians* we understand that he is expecting the appearance of an Antichrist, whose power is restrained (as the best exegetes believe³) only by the Roman Empire.

But St. Paul moved on from his earlier eschatology to the spiritual heights of *I Corinthians* 15, his magnificent poem on the resurrection, which is a far cry from the crass ideas that had been currently pop-

ular. There is a further advance in eschatological thinking to be observed in *Romans*, where one finds (notably in the eleventh chapter) the idea of a worldwide spread of Christ's dominion on earth. In the Imprisonment Epistles he has reached the latest concept of Christ as the goal of the universe as well as the active Agent for the attainment of its goal. Consider, for example, these verses: "He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together" (*Colossians* 1:15-17). Or again, assuming the Pauline authorship of *Ephesians*: "For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ, as a plan for the fulness of time to unite all things in him, things in heaven and things on earth" (*Ephesians* 1:9, 10). His Kingdom is to be all-inclusive, embracing not only the things of the material universe but also all spiritual things. "Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus is Christ, to the glory of God the Father" (*Philippians* 2:9-11).

St. John

It is not necessary for our present purpose to enter into the eschatology of other New Testament writers. This brief glance at the transition in the thinking of St. Paul is illustrative of the general thought of the Church in the first century. It began with the expectation of a quick return of Christ and of setting up of an earthly kingdom with Jerusalem as the capital. At the end of the century it had developed to the mature views of the author of the Fourth Gospel. He seems to understand that *parousia* has the basic meaning of *presence*, not necessarily *coming*. That is why for him the *parousia* is at least in part a present spiritual fact. This is clear if we read his record of our Lord's discourse in the night of His betrayal and arrest: "I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. . . . He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him. . . . If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him" (*John* 14:19-23).

For this author Antichrist is not so much a p-

³ R. H. Charles: *Eschatology*. London: Adam and Charles Black, 1913. P. 140.

as a principle of false teaching: "as you have said that antichrist is coming, so now many antichrists have come; therefore we know it is the last hour. . . . This is the antichrist, who denies the Father and the Son" (*I John* 2:18, 22). Judgment is going on all the while: "this is the judgment, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone who does evil hates the light, and will not come to the light, lest his deeds should be exposed. But he who does what is true comes to the light, so that it may be clearly seen that his deeds have been wrought in God" (*John* 3:19-21). The individual is self-judged on the basis of his attitude toward the Person and the program of Christ; in this sense only is Christ the ultimate Judge: "He who loves is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God" (*John* 3:18); Jesus said, 'For judgment I came into this world, that those who do not see may see, and that those who see may become blind' " (*John* 9:39); "You judge according to the flesh, I judge no one. Yet even if I judge, my judgment is true, for it is not I alone who judge, but I and he who sent me" (*John* 8:15, 16).

Eternity Here and Now

Instead of a coming Kingdom of God we learn from this author of an Eternal Life, which may be received and possessed in the here and now. This Eternal Life is, in fact, the Resurrection Life, to be received *both here and hereafter* by all who are in Christ: "Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life. Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live" (*John* 5:24, 25); "this is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent" (*John* 17:3); and more emphatic than all, Jesus said to her, 'I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die' " (*John* 11:25, 26).

In short, it may be said that St. John goes far to break down the dichotomy between things present and things to come. He brings "last things" into the temporary life of present Christians living on the earth. He brings eternal things into daily life. This is what one might expect on the part of him who begins with the premiss that "the Word became flesh and dwelt among us." Here is a genuinely immanent eschatology. Since God has become man, eternal ways and purposes and acts of God are brought into human living upon earth.

But if the Church developed this eschatological maturity, how are we to account for the *Revelation*, coming toward the end of the century? I think we have in this perhaps the best illustration of the prophetic instinct for poetry and security. It came at a time when the new Israel, the Church of Christ, was going through its ordeal by fire. The author clearly saw how great a revolution would be necessary if Christians were to continue to be a witness in the world (if, indeed, the Church was to survive); and he dramatically set forth the world-shattering changes that were indicated. He must do so by drama rather than by exposition, or he and all his fellow-Christians would at once be involved in fatal peril. He used the prophetic idiom, the social-revolutionary idiom, of his time. That the Church as a whole had got beyond the literal-minded notion of eschatology is shown by the fact that *Revelation* had a difficult time in making the canon of Scripture. Similarly there was reluctance to accept the Epistle of *Jude* precisely because it seemed to endorse certain apocalyptic suppositions.

The Key to the Mystery

That such works were ultimately admitted to the canon may have been due to the fact that the Church had found the key to apocalyptic and eschatological interpretation which our Lord Himself bequeathed. This key has been found and lost many times in the long history of the Church. It is always possessed by some and ignored by others, so that it seems that the Church has always halted between its use and its abandonment. And the strange thing is that any generation, or any group of Christians, that loses this key seems to think that it has made a great and startling discovery that will unlock the plans of God for the future. The millenarians of the past 100 years are a case in point.

The key is to be derived from three separate events and sayings in the life of our Lord. (1) We read in the eleventh chapter of *Matthew* a discourse concerning St. John the Baptist, in which Jesus says: "For all the prophets and the law prophesied until John; and if you are willing to accept it, he is Elijah who is to come. He who has ears to hear, let him hear" (vss. 13-15). (2) In the tenth chapter of *Luke* we read of the joyful return of the disciples from a preaching and healing mission, "saying, 'Lord, even the demons are subject to us in your name.' And he said to them, 'I saw Satan fall like lightning from heaven'" (vss. 17, 18). (3) In the tenth chapter of *Mark* we have this story of the presumptuous request of two Apostles:

"And James and John, the sons of Zebedee, came forward to him, and said to him, 'Teacher, we

want you to do for us whatever we ask of you.' And he said to them, 'What do you want me to do for you?' And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?' And they said to him, 'We are able.' And Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant; but it is for those for whom it has been prepared.' " (vss. 35-40)

Now no one in his right mind would think that our Lord, in the first of the above instances, was teaching a doctrine of reincarnation. He was showing that the idiom of popular prophecy and apocalyptic might be legitimately used in the description and evaluation of events. (In this case He was harking back to the word in Malachi 4:5: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.") In the second instance He was not setting Himself up as One Who had divine hallucinations. He was using apocalyptic idiom to describe what He clearly foresaw: the ultimate destruction of evil in the face of the steady preachment and acceptance of the Gospel. In the third instance He was telling His Apostles that they must not take His proclamation of the coming Kingdom as the prediction of a political event; on the contrary they must understand that He was referring to quite another sort of Kingdom than that pictured by a literal view of eschatological imagery.

A Useful Language

And here is the key to the interpretation of apocalyptic and eschatological language. It is to be understood as an *idiom* which may be used for the utterance of spiritual truths and ethical teaching. But it is idiom, and not historical description, of either the hind-sight or foresight variety. It was a current idiom of our Lord's day, and He used it just as He used the Aramaic language. But to insist that truth can be expressed only in apocalyptic or eschatological terms (i.e., to try to make a literal time-table out of them) would be as inaccurate as to say that the truth of the Gospel can be expressed only in Aramaic. Neither Latin nor Aramaic is the language of the angels; neither apocalyptic nor exposition is the sole means to convey the eternal truths of the Faith.

And so we see that our Lord did not in any sense stultify Himself in using this popular idiom. He was a Man of His age and place, as well as the Divine Logos of Eternity, when He became incarnate and



SAINT FRANCIS OF ASSISI

used human speech. When He spoke, in the accepted eschatological way, of judgment and a Kingdom to come, He was using language which His listeners would understand and to which there would be a warm response. But if He spoke in less violent terms than some about the ushering in of the Kingdom, He did so in order that He might place the emphasis on its greater themes of love, joy, peace. His use of the idiom of the Kingdom was the best way in which He could possibly have conveyed certain basic elements of His teaching: that despite all the forces of evil, God is still sovereign; that despite disorder and discontent, blessedness is yet attainable through the power of God and obedience to Him; that despite the varieties of obedience and disobedience among human individuals, God's plan looked forward to a divinely ruled society. There can be no kingdom without God. A kingdom is a social concept; and while God must reign supreme in one's own heart, yet the fullness of God's pose is not fulfilled until His rule is over the whole community, a fellowship, a society. In the very

kingdom there is implied social solidarity; and any way around with the notion of individual good (as an end in itself) is to come short of the glory. Suppose this is another way of expressing St. Paul's interpretation of eschatology: the bringing of all things into daily living in this world; that is, interpreting eschatological language in the light of the doctrine of the Incarnation. Even the book of *Revelation* hinted at this when it declared that there would be a "new heaven and new earth," even a new city. Now a city is peculiarly a human society, but this new city, in the days of the new heaven and the new earth, is "coming out of heaven from God"; and a divine voice is proclaiming that "the dwelling of God is with men. He will dwell with them, and they shall be His people, and God Himself will be with them" (*Rev.* 21:1-3). God, in becoming incarnate, stooped to redeem our immortal spirits, to be sure, but His spiritual is not all: "the Word became flesh."

This material universe in which we live, this mundane and earth-bound society, this whole disordered world, is to feel the power of Incarnate Deity. The Church, His continuing Body, must go on with the redemptive work of its Head; the Divine Community must grow and increase until the whole social order is under God's order and we have His Divine Society, His Kingdom.

Thus we can take the drama of apocalyptic, the poetry of eschatology, and use it not to scare men out of hell, nor to scare hell into men. We can use it to say: "This is the kind of world that God wants. This is what we must strive for, even if it does seem that a violent shock will be necessary now and then. This is what must come to pass at whatever cost to forces that now seem powerful and entrenched. If those forces must fall from heaven like lightning, if they must be consumed with fervent heat, so be it; for God claims our world as His Kingdom, because He made it and His Son is its Redeemer and Goal."

A Bishop Writes His Laymen

4. The Incarnation and the Church

By THE RIGHT REVEREND JAMES P. DeWOLFE

NEW:

We have been engaged in a number of serious studies related to the central doctrine of our holy religion. There was an address on the Doctrine of the Incarnation; *per se*; an address on the Incarnation and the Presence of God; an address on the Incarnation and the Atonement; and tomorrow we consider the Incarnation and the Church.

The Incarnation and the Church

The Church is not an organization.—In our day there are many widely-accepted conceptions of the Church. We cannot be satisfied until we understand clearly what the Book of Common Prayer teaches the Church to be. One conception of the Church has its roots in Reformation times. It is the Church as an organization of men who believe alike in God. We may thank God that the Apostles were not each other's college professors because then there might have been

that divisive conception of the Church.

B. *The Church is a Living Organism.*—The second concept is that the Church is not an organization, but an organism: a living body, created by God himself. It understands that the Church has always been *in God* from the very beginning. The Book of Common Prayer defines the Church as, "the body of which Jesus Christ is the head and all baptized people the members." It is not a "sort" of a church or organization, but a Body indwelt by God the Holy Spirit who makes it holy within and sanctifies its members. That great hymn: "The Church's one Foundation is Jesus Christ her Lord," reflects the teaching of the Book of Common Prayer and is right in describing the Church as springing forth from him: "She is His new creation." We are incorporated as living organisms into an organism—we are incorporated by Baptism into the Body of Christ.

C. *The Church is the channel*

of God's operation.—The Incarnation is definitely involved when we can say that the Church is the Body of Christ. You will recall what was said in our last instruction concerning the great acts of the Lord in history initiating processes which have continued through time. Those processes—Creation, Redemption, Sanctification—are great movements started by our Lord's historical acts. But they were not left unchanneled. They were channeled by the definite will of Christ through His Church which is His Body. The teaching of St. Paul was channeled through the Church and is preserved for us today; the celebration of the Holy Eucharist was channeled through his Church, and reaches down to us today.

II.—The Sacramental Principle

This brings us to a most vital element in the Doctrine, Worship and Discipline of the Church—the Sacramental Principle. It is essential that we have an ade-

quate understanding of the Sacramental Principle. It is taught by the Book of Common Prayer: It may be said to be God's natural way of working in a natural world. It may seem to be complicated and metaphysical, but in reality it is very simple in itself—perfectly obvious when we open our eyes. The Book of Common Prayer defines a sacrament—and thus indicates the Sacramental Principle—as, “an outward and visible sign of an inward and spiritual grace.”

A. *The Sacramental Principle reveals itself in the animate world.* A tree, for instance, defies the scientist to bisect it and pull out its life for examination and analysis. Life is. And while life eludes laboratory experiment, the tree puts forth its branches and its leaves as evidence of an inward vitality which is expressed outwardly through growth.

B. *A human being* is a far more advanced example of the Sacramental Principle. God took matter to clothe personality. I suppose almost all thinking people these days are evolutionists. Personally I have no difficulty in allowing the supposition that God provided for all the potentialities and possibilities of Man in the primeval cell. The wonderful truth is that it is a *person* who lives in a physical body. His intelligence cannot be seen—but I know you are intelligent because you act as intelligent beings. Other characteristics—love, courage, justice, self-control—are expressed, shown forth, by the outward way we live in the body. The body is the channel which expresses spiritual potentialities.

C. *Our Incarnate Lord is the fulfillment of the Sacramental Principle.* The beginning and the end of evolution is seen in Jesus Christ in the Incarnation. He is the greatest Sacrament. He is THE Sacrament. God took our nature upon Himself, and showed

forth outwardly and visibly as Man, the invisible, pure-spirit God. Incidentally, we might say that the only use God has of matter is as the channel of the Spirit. In the Incarnation God was born as Man of a woman—the holiest woman mankind has known—the purest. He took physical nature from her; He was conceived by the Holy Ghost in her womb. And God was revealed in and through His embodied person, Jesus Christ—the Great Sacrament. How do we know God? Through Jesus Christ. He walked our streets; He talked our language; He ate our food. The beauty, the reality, the mercy, the love, the justice of the infinite God was expressed outwardly and visibly in Jesus Christ. Why is it difficult to realize that God raised the veil in the person of Jesus Christ, and we beheld things invisible and glorious?

III.—The Extension of the Sacramental Principle

Jesus Christ, THE Sacrament, is the one source of all the Church's sacraments. The Church is equipped by Him to meet every need of our spiritual or physical nature. There is no need of our human nature but Christ has left capacity in His Church to supply. Jesus Christ created the Church. It came into existence when He did in this world. The Church had always been *in* God. In Christ Jesus it was *objectified*. We are not disembodied spirits, and the Church is visible.

A. *Holy Baptism* is the understandable way in which we are incorporated into the Church by being united to Christ. We are baptized with water—a universal need of body. We take a radish seed, or a beet, and as we hold it in our hand we know that within it there are the potentialities of life. Put that seed in a certain environment and life germinates

and increases. So at the font-water is the outward sign of cleansing grace of God. It washes us free of the taint we have inherited from our ancestors. God through the outward and visible sign gives us the ability to be the children of God, and to behold things as children of God. Powerful water: it happens when it is applied to bodies: we are endowed with new life in Jesus Christ; or, if one we are made a member of Christ, the child of God, an inheritor of the kingdom of heaven.

B. — *Holy Communion.* — The altar has gone wherever the Church has gone. When St. Paul traveled across southern Europe, Minor and converted men and women to Christ, he found no altar and left a priest there so that the people might feed on the grace of God after conversion. It is not accident that the altar occupies the central place even architecturally in our church buildings.

When under persecution Christians of Rome were driven to the catacombs, in the catacombs they erected their altars and there the priest stood to give Christ's people the Bread of Life, the grace of God to sustain them during those dark days. The life of the Church has been far more than talk. Those altars were erected because Christ's body was broken and He died upon the Cross. The mighty love of God is behind that goes on at the altar.

Our Lord is in His Church, tending the Incarnation. The extension of the Incarnation is a phrase that has some people tangled up. What does the Book of Common Prayer have to say about the bread and wine of the altar? It identifies them with the Body and Blood of Christ. When we kneel at the altar and lift our hands, what do we receive? Less than the Book of Common Prayer teaches us? No. We

receiving? How can we receive the Body and Blood of Christ and not Him? If He is who has been extended to the Holy Communion? Christ.

The Sacraments of the Church are the hands of Jesus Christ reaching out to us today. He fed little children: we baptize. He fed five thousand: He feeds us. "The Bread I will give is My flesh. He that eateth My flesh and drinketh My blood hath eternal life." Hence, the altar is the center of the church building and the Christian heart. He feeds His blessed hands and breaks the bread and fed the hungry; He shows His compassion on the multitude. It is a matter of great thanksgiving that our Church has no changing rules for the non-observance of which we are threatened to go to hell? We may be in that danger if we neglect the reception of Holy Communion. But how wonderful it is that our men are present at the altar because they love the Lord Jesus Christ!

Marriage.—Those hands of Christ are outstretched to bless marriage. That constitutes

the difference between civil and sacramental marriage. We go out from the altar to live sacramentally in our homes. The propagation of children is the Sacramental Principle expressing itself in and through our bodies. Our Lord blesses us that we may go out to live sacramentally as Christians. The union, the integration of two minds, two bodies, is an end no natural means can effect.

D. Absolution.—The priest is the curer of souls, the doctor of souls. If he is not equipped to help and counsel those in sin, he might better be occupied selling boots and shoes elsewhere. The priest's objective is to bring the peace and forgiveness of Christ to souls. Even some Christians wink at sin which is rampant in the world and attacks the Church from within as well as from outside. Refer to the Book of Common Prayer and see the place that Absolution takes in Morning and Evening Prayer, the Holy Communion, the Visitation of the Sick, and in the words spoken at the ordination to the Priesthood. Go to your cure in trouble: he is equipped to minister to you what the psychiatrist and the doctor

cannot—the grace of God's Absolution. He is able to convey that peace and that forgiveness, not because of himself, but because he bears the priesthood of Jesus. It is not material, finite knowledge he dispenses; he has the grace of God to convey. The great sacrament of Absolution is designed to meet the need of our *selves*. Do not be your own judge and arbiter. Let the priest, the curer, decide what spiritual disease has hold of you, and let him extend to you Christ's forgiveness of sin.

Conclusion: Well, what I've been saying is the Incarnation and the Church—except that it is so much more than my words indicate. But I have suggested at least that God is working in His Church through the Word, through the Mystery, and through the Sacraments. If one group of laymen such as this in one diocese in the American Church lives by this Way, we may well expect the grace of God to penetrate the farthest corners of this strange, difficult, chaotic, dangerous world. Men will say again, "What manner of man is This that even the wind and sea obey Him?"

The Sisters in Africa

BY ONE OF THEM

In the early part of the year 1931 newspapers in America and England were full of accounts of the report made to the League of Nations on slavery and forced labour in Liberia, and people were wondering what was going to be done about it. Some of the Missionary Agencies decided to mark time in that they had to leave the country as a result of the report. Not so the Order of the Holy Cross who wrote at the time: "We think this policy would indicate a lack of faith in God as would make for the stopping of any work that is under way. Now, as at any previous period, is the time to give the work we have to Liberia, to strengthen the stakes and tighten the cords. We intend to seize upon this occasion to extend and strengthen our work to the utmost. It is just at such crises as these that the Church always comes through the ages shewn her faith by her

works. Our motto is: *No retrenchment in Liberia!* While some may hesitate, we hear the cry of God: *Speak to the children of Israel that they go forward!*"

Accordingly arrangements were made for the staff of the Holy Cross Mission to be augmented by five Sisters from the English Community of the Holy Name. Looking back over the fifteen years since that venture of faith was made, it is abundantly clear how greatly God has blessed it. Speaking of their work a year or two after their arrival, HINTERLAND reported: "It is spade work, there is nothing spectacular about it, but there is the thrill of seeing the steady progress."

The Sisters' aim from the beginning was to plant the Christian life, and culture so far as might be, among the women and girls of the Hinterland. The Fathers in the first years had made good progress

with the men and boys, but as always in primitive communities the female half of the population, on the whole, lagged far behind the male in outlook and development and were shy and backward as befitted the place they held in native society. And so it was rightly thought that women were needed, in the first place to win their confidence, and gradually to lead them to desire the fuller, richer life, religious and social, which Christianity alone could open up for them.

It is with the particular contribution of the Sisters to the work of the Mission that this article is concerned and perhaps this may best be told in a series of word pictures of simple, typical events designed to shew the lines along which their work developed.

First Steps

The time of our first picture is soon after the Sisters arrived. It is a hot, sticky afternoon in May. Led by the cook-boy who is to act as interpreter, they sally forth (equipped, let it be said to the disgust of later generations of Sisters, with sun-shades and tinted glasses!) to pay their respects to the chief and elders of a neighbouring town—this last a somewhat dignified title for the collection of mud huts, a couple of hundred at most, which crest the top of a small hill. On their arrival, the Sisters are escorted to the palaver house, a thatched roof supported by poles, with a mud parapet running around the base. Very soon a crowd of men and boys gathers in their tattered and scanty clothing and among them a host of tiny children. A chair or two is produced over the heads of the crowd and presently the chief arrives with one or two attendants, including his right-hand man called "the speaker." The interpreter is spokesman for the Sisters, who of course as yet know no word of the native dialect and who have everything to learn concerning the customary greetings and salutations. These are lengthy and as they proceed more and more men and boys gather till not an inch of standing room remains, not only in the palaver house but any place that affords a viewpoint outside too. Faces are pressed tightly together as far as one can see. Gifts are exchanged—known as "dash"—chicken and rice and silver sixpennies change hands, and the atmosphere is one of generous welcome. It is all very friendly, but the Sisters remember they have come to make contact with the women and girls, and where are they? Way back on the fringe of the crowd one or two venturesome young women may be espied but let one of the Sisters so much as lift her eyes to them and they are off like a shot, giggling nervously. The prospect of starting a boarding school for girls becomes rather dim. Well, that is another story and the little handful of scholars that did later on materialize had nothing to do with *the mothers*. It was the chiefs who graciously consented to put

this child or that under the care of the Sisters little by little S. Agnes School was built up.

In many of the villages too, the Sisters paid formal visits at first merely to make friends with women folk who by degrees came to listen to the Gospel Story. Later a more formal routine was allowed when cards were issued to those who gave their names as willing to attend a regular hearing of the God-palaver. Three years after the start of the Sisters wrote: "Our work among the women girls goes on slowly, and those of us who are working with them in the towns are more and more convinced that a long catechumenate is necessary if they do try to understand, and it must be as simple and wearisome to learn through an interpreter as it is to teach through one."

"Our little family in the girls' school is wonderfully happy and wonderfully improved. You only to hear them at the waterside to realize their former, and at the market to see the latter. We are afraid we are guilty of a bit of pride when we have said that one can know our girls anywhere by their cleanliness and good manners; also when we are told by the school-master that their work on the farm puts that of the boys to shame for its thoroughness. But perhaps it is a pride which may be for our use?"

Speaking the Language

And now for another picture. Five years have passed since the first stumbling steps were taken. No longer do the women slink away into the darkness at the approach of the Sisters, nor the girls dash the kingfishers out of sight. Here we have a Sister entering into the Church at Bolahun, not the fine big building put up by Father Whitall, but the original frame church dedicated to S. Mary. It is Friday afternoon around tea-time and Sister is ringing the bell to summon the Christian women to their weekly class. One by one they come slowly up the hill to the church; some have picnics tucked in their aprons, cloth at the back and all are wearing a tiny crown on a cord round the neck—a reminder of their baptism one year? two years? before. "All here?" asks Sister—quite—so and so has gone fishing—ah! there she is just setting the big round net against the hut at the end of the compound—another has been on the rice field—here she comes, shaking the water from her hair and washing her hands. All have arrived and after a short prayer are sitting on the benches expectant. Sister's turn. Where is the Evangelist to interpret? Sister happens secretly, though a little tremulous, she is sure he has failed for once to arrive, for now she must plunge in and do her best to give the lesson unaided. The women are delighted and vie with one another to be first to supply a missing word or correct a faulty phrase as Sister re-tells the story of Our Lord.



being a banana plantation. The Fathers' or Sisters' House stands alone with its adjoining kitchen and as we pause at the top, we see toiling up the hill Amy Korlu the erst-while little schoolgirl, later the smiling bride and now behold—a dignified matron, mother of two fine children. On her back is Winifred the youngest, a fine plump baby. It is hard to believe that this fine young woman, stoutly built with shining eyes and skin was once the grubby little Korlu!

The greeting and welcome she gives us are a perfect blend of native good manners and Christian courtesy—for Amy is now a woman of dignity and position as the wife and assistant of the Teacher of Vezala. Her English was always particularly good and before she graduated at Bolahun, she learned to read and write the vernacular.

At the time of writing Amy and Dominic are undergoing a teacher's course in a college in Sierra Leone, to equip them for the diplomas required by the Liberian Education Department. In so far as the young people are well grounded in the Christian Life there is less need to fear the effects of the so-called civilized life at the coast—but the Sisters aim at so raising the standard of their own school that it will not be necessary to send the girls away to have doubtful advantages of coastal influence.

Several people have asked, "How did the war affect the Mission?" On the whole not very badly. School materials were very hard to get. Some school boys dyed boards with black dye which were used with chalk instead of slates for a bit, but they were not very satisfactory. Cotton materials for girls' headties and frocks were obtainable for quite a while because some ships carrying large quantities for Japan were stopped and brought into Freetown. But after a time these things became very scarce as no ships either from England or America brought them.

When going on trek Fathers and Sisters had to travel very lightly, because labourers for loads and hammocks were few. Many men went to Monrovia to get work and higher wages. Also some of the older schoolboys, who were not very good at "book," thought they could make their fortunes there. But if they worked for the Forces in any capacity they could not come and go as they pleased. They found the discipline too much for them and returned to the Mission as soon as possible.

We lost several catechumen girls in this way from the out-stations. Their husbands went to Monrovia very often as labourers for the Government or to the Firestone plantation, and they followed on. The men who live at Bolahun are employed by Holy Cross Mission so do not have to do government work. But this is not the case in other towns. Often young men under instruction for baptism at one or another of the out-stations get disheartened through having to

sion into Heaven. At the close they join aloud psalms of Faith, Hope and Love, etc., which they sing by heart in their own language and one or another will stay on for a little private prayer after the others have left to walk down the hill with Sister, singing happily.

Before we make our third and last picture let us remember that when the girls' school was started the first to be sent from a pagan village was Korlu, a grubby scrap with a rag wound round her midriff and another on her head. Her only charm was a grinning smile which however was rarely seen, for she was long known for her sulky looks and manner. But this child, later to be baptized, went surely steadily forward, above the average in intelligence and response to training. One of the best boys at Joseph's School asked to marry her and in 1940 celebrated the first-from-the-start-Christian marriage in many years. A Nuptial Mass followed the wedding, long to be remembered not least for the bride's bridal frock and orange blossom (or was it white?) and then the *pièce de résistance*—a wedding feast partaken of sitting at tables with—no, not with spoons and forks for the chicken and palm-oil savoury followed by dessert, and then the men and healths drunk in palm-wine!

A Pupil Makes Good

Now we will leave Bolahun and do a trek of nine hours into the country of the Loma tribe. In October—a lovely season for trekking as the rice is ripening and as there are so many farms this year—the view is often lovely with stretches of brown or vivid green rice on either side of the trail. The country is hilly and the trail leads over a bare knoll giving a view of indescribable lovely cross hills and valleys all green with the growth of rice to further hills clad to the foot with dark forest and then away to the blue hills—mountains in the distance—which bound the horizon. Vezala is well known and the mission buildings for which we are going are perched on two hills, the valley between

wait for baptism beyond the appointed time. It is most difficult to get them regularly to Sunday Mass and instruction classes when they are called upon to carry loads or work on government farms all over the country.

The numbers keep up in school. It was so difficult at first to get girls. Now they are coming along well and the boarding school is full to overflowing. The nicest thing is that there are quite a number of little ones, boys and girls, attending school who are the

children of our Christian men and women. That is what we have looked forward to all along.

In hospital sulfa preparations have been used some time and have made a tremendous difference. Ghastly wounds from accidents are healed in half the time and do not go septic now as a rule. Also penicillin is doing wonders for yaws and other diseases. For operations, the more serious forms of illness, especially for sleeping sickness, a doctor is not needed so badly.

Notes From the Side Aisle

By E. FORTIS

WE hear a good many sermons in the side aisle, some better than others; fewer in the summer than the winter, as the present custom of the Church is. Writing during the summer, we find that thoughts suggest themselves about the place of the sermon in the worship of the Church. There are some people (though we don't know many of them actually) in the Episcopal Church who deprecate the importance of sermons in order to maintain the primacy of worship. It is an important truth, of course, that we come to Church to do something, not primarily to have something done to us. We come to give our worship to God, especially in the Holy Eucharist, not mainly to receive even the best instruction or to listen to the finest oratory. But ours is a "reasonable service" as St. Paul says, and therefore the element of instruction belongs in it. Hence from the very beginning the Church has led up to the offering of the Eucharist by the Mass of the Catechumens, or the Learners, in which the Scriptures are read and expounded. Certainly we all remain Learners to some extent till the end of our lives. The priest preaching to his people after the Gospel is in the succession of Our Lord teaching in the Synagogue—of St. Paul talking to the disciples at Troas before the Breaking of Bread—of

Chrysostom and Augustine and the other saintly preachers of the Catholic Church. It is a mistake to make the sermon the great climax of our Christian worship; but it is also a mistake to forget that preaching belongs to the Liturgy, and is not simply a convenient or customary annex to it.

What to Preach About

The liturgical sermon properly so called is the sermon preached in its place as part of the Eucharist. The Prayer Book speaks of it as "the Sermon" in a special sense, directing it to follow in its traditional English position after the Creed. We first respond to the Gospel by professing the faith which it proclaims, and are then ready for further instruction in that faith. By ancient custom "the Sermon" should be an exposition and application of what has just been read. There are more ways than one of expounding the Gospel, so that strict adherence to this custom would not limit sermons as much as some people think. Father Bull of the Community of the Resurrection in his book on preaching holds up as a warning the naval chaplain of whom it was said, "Our Padre's no good; all his sermons begin, This is the day on which the Church bids us . . ."; he might at least have varied his approach to the topic. In our matter-of-fact way, Anglicans turn most easily to the direct

kind of exposition which explains the passage in question and develops some practical application suggested by it. We need not be ashamed of this kind of sermon; it was the common style of ancient and mediaeval preachers, and many other things worth doing. It takes trouble to do it well; there are other approaches to the Gospel. There is, for instance, the method of some great preachers who did not attempt to cover the whole passage whenever it came around, but selected a theme suggested by some verse in it—perhaps Humility, or Charity, or Brotherly Love—and discoursed on that. A method customary in Sweden, probably from old times, is to begin with some other biblical passage and then turn towards the Gospel for the main text, making it the climax of the sermon rather than the point of departure. An interesting sermon on these lines was preached by Archbishop Söderblom of Uppsala at the service held in his cathedral for the Universal Church Conference on Life and Work in 1925. The Gospel for the day was the healing of the deaf and dumb man, which we read on the Sunday after Trinity. The bishop began with the words, "Where two or three are gathered together in my name"; he said that this Conference was a gathering not only of individual Christians but of representatives of different

an traditions. Then he
sed on two or three differ-
nds of such traditions—the
sm of the East, which
be symbolized by John—
lesiastical and evangelical
ts of the West, which might
esented by Peter and Paul.
such were gathered to-
it might indeed be hoped
he Lord would say, Eph-
and open our mouths to
the word of Christ to this
t generation.

And When

re are times, however,
he sermon at the Eucharist
ander both in place and in
from the strictly liturgical
Special occasions, or the
ance of a parish festival,
all for a special topic—
n one must regret the fate
ertain parish dedicated to
lessed Trinity where the
s sermon on Trinity Sun-
as always a survey of the
finances for the year. There
d precedent for reviewing
entials of the Christian re-
in parish instructions when
rish is gathered together.
reat festivals, of course, take
the great doctrines of the
but a special series of in-
ons on prayer, or the Ten
andments, or the Creed as
e is not out of place in our
ate worship. The late Bish-
re observed that the Prayer
always puts sermons early
vices, as a preparation for
orship to follow. So in the
rist the sermon comes be-
he Offertory, and at ordi-
s it comes before the ordi-
rite. It may sometimes be
ient to have the sermon
the Mass begins. On a day
alm Sunday the ceremonies
day preach their own ser-
If a word of explanation is
ary or desirable (it had bet-
ot be much more than a
it may well precede the

ceremonies of the day. Some-
times there are good reasons for
having the sermon after Mass.
This may be the only way to ar-
range for children who have at-
tended Mass to receive instruc-
tion in lessons adapted for them,
while adults receive their instruc-
tion in a sermon, presumably
adapted for their needs. In small
parishes, and in many in the sum-
mer, the Mass will be celebrated
simply, with little or no music;
and a sermon in the middle is in
danger of destroying the unity of
the Liturgy—unless the preacher
is extremely good at saying some-
thing important briefly, a difficult
talent which many of those who
listen to sermons would like to
see widely developed.

Whatever its best position, and
however varied its subject, the
sermon at the Eucharist is a defi-
nite part of the Church's corpor-
ate gathering for its most solemn
act of worship. There are other
occasions of preaching too; per-
haps we will say something about
them some other time. Speaking
for listeners, we may ask that the
liturgical sermon be, like other
adjuncts of the Liturgy, suited
for its position, and as worthy of
it as possible. It should not be
an occasion of display, or fall into
aimlessness. By etymology the
Christian sermon is a "talk," with
a practical purpose; it is neither
an oration nor a learned lecture,
but the most practical of all talks,
since its purpose is to lead us in
the way of life.

New Records

From the Victor list comes a
decidedly patriotic album—*The
Testament of Freedom*. This is a
work in four movements for
men's chorus and orchestra by
Randall Thompson. The com-
position is a setting of four pas-
sages from the writings of
Thomas Jefferson and it was
written for the 200th anniversary

of Jefferson's birth. *The Testa-
ment of Freedom* was first per-
formed in 1943 at the University
of Virginia — which Jefferson
founded and at which Randall
Thompson now teaches. The
present Victor recording is by the
Boston Symphony Orchestra,
Serge Koussevitzky, conductor.
The chorus is that of the Harvard
Glee Club with G. Wallace
Woodworth as director. (RCA-
Victor DM-1054; three twelve-
inch discs; \$3.85 list.)

Negro spirituals are ever a de-
light and when they are sung by
a singer as fine as Paul Robeson
they do, in fact, become gems of
folk music. A whole album of fa-
miliar spirituals and a few
"work songs" has been compiled
and Mr. Robeson is the singer.
Here are the selections: *Go Down
Moses; Balm in Gilead; By an'
By; Sometimes I Feel Like a
Motherless Child; John Henry;
Water Boy; Nobody Knows de
Trouble I've Seen; and Joshua
Fit de Battle of Jericho* (Colum-
bia M-610; four ten-inch discs;
list \$3.94).

A far cry from the sonorous
strains of Wagnerian music drama
is the chamber music of Sergei
Prokofiev. A splendid recording
of Prokofiev's virile *Violin So-
nata* has been made for Columbia
by Joseph Szigeti, violin, and
Leonid Hambro, piano. The
sonata is a very tuneful composi-
tion and it is replete with dance-
like sections. Incidentally, the
manuscript of the sonata was
flown here from Russia by a
bomber and Joseph Szigeti, long
a personal friend of Prokofiev,
gave the work its first American
performance in 1944. The Sonata
is very interesting music and
bound to become quite popular.
(Columbia MM-620; three
twelve-inch discs; \$4.05 list.)

Beethoven's violin and piano
sonatas are ever a delight. Beetho-
ven composed ten such sonatas
and they occupy a unique posi-

tion among his chamber-music compositions. Columbia has recently released a fine recording of the *Sonata No. Seven in C Minor for Violin and Piano, Op. 30, No. 2* with a rising star who makes his record debut in this recording as the violinist. The new violinist is Isaac Stern, who gives a beautifully sensitive performance of the sonata. The pianist is Alexander Zakin. The three sonatas of Opus 30 were written in 1802, a not-too-happy year for the composer. He was plagued by colic, lived in fear of his increasing deafness, and suffered a permanent setback in his unsuccessful love affair with the Countess Guilietta Guicciardi. The three sonatas in Opus 30 were

published in 1803 and were dedicated to Alexander I, Tsar of Russia, who is said to have ordered a valuable diamond ring to be sent to Beethoven. The ring, however, was never received. The present recording of this lovely sonata is a perfectly-balanced one. The last disc face in the album contains a reading of the beautiful *Allegro* from Handel's *Sonata in D Major for Violin and Piano*. Again Isaac Stern and Alexander Zakin are the artists. (Columbia MM-604. Three twelve-inch discs. \$4.73 list price.)

The voice of Bidu Sayao, the vivacious Brazilian soprano, is one of the delights of the current Metropolitan roster. In an album of operatic music, Mme.

Sayao sings eight famous arias and she sings them very well. Included are: "Non so più che fare" from Verdi's *La Traviata*; "Voi che sapete" from Mozart's *The Marriage of Figaro*; "Ah, non credea mirarti" from Bellini's *La Sonnambula*; "Farewell" from Puccini's *La Bohème*; Manon's Entrance "Adieu, notre petite table" from Massenet's *Manon*; and "King of Thule and Jewel of the East" from Gounod's *Faust*. Bidu Sayao is accompanied by the Metropolitan Opera Orchestra under the direction of Fritz Reiner. In every respect, this is a fine album of *bel canto* music. (Columbia M-612; four twelve-inch discs; \$5.10 list).

—The Librarian

Community Notes

On the evening of Sunday the fifteenth of September we had the pleasure of meeting many friends of the Order at St. Clement's Church, Philadelphia. Fr. Joiner was the gracious host at this gathering. Father Superior told about the life and work at the Mother House of the Order. Bishop Campbell gave a talk on the work at St. Andrew's and Fr. Kroll on the work of the Order in the hinterland of Liberia. Fr. Spencer and Bro. George were also present.

On Monday, November 11th, several members of the Order will take part in a Pontifical Solemn High Mass for the Religious Life in the American Church at St. Luke's Chapel, Hudson St., New York. The Mass will begin at 11:30 A.M. and is part of the 250th anniversary celebration of the founding of Trinity Parish. We hope that any of our readers who can do so will be present. A more detailed notice will appear in our November issue.

A retreat and conference for

seminarists were held at West Park from September 1st to the 14th. There were 11 men who attended the retreat which was conducted by the Reverend Leslie J. A. Lang, O.M.C. The conference, at which there were 5 men, was directed by Fr. Spencer, O.H.C.

From September 16th to the 20th Father Lang also conducted a retreat for 20 priests at West Park.

OCTOBER APPOINTMENTS

Fr. Superior will preach at the Church of St. Mary the Virgin,



New York, on Sunday, October 20th. He is to address the New York Clergy Conference on October 23rd.

Fr. Whitall will be visiting Sing Sing prison every Sunday during Fr. Parker's absence.

Fr. Harrison will conduct day's retreat for clergy at St. Paul's Church, Millbrook, N. Y. on October 1st.

Fr. Baldwin is to show the new German pictures at St. John's Church, Cohoes, N. Y., on October 2nd. He will also have a week's mission at St. John's Church, Milton, Delaware, beginning Sunday, October 3rd.

Fr. Kroll will supply for Fr. Boggess at All Saints' Church, Orange, N. J., from September 29th through October 13th.

Fr. Spencer will conduct a week's mission at St. Paul's Church, Dixon, Illinois, beginning Sunday, October 13th.

An Ordo of Worship and Intercession, Oct.-Nov., 1946

Wednesday. G. Mass of Trinity xvii col. (2) of the Saints (3) *ad lib.*

St. Etheldreda, V. Simple. W. gl. col. (2) of the Saints (3) *ad lib.*

St. Luke, Evangelist. Double II Cl. R. gl. cr. pref. of Apostles.

Of St. Mary. Simple. W. gl. col. (2) *St. Frideswide*, V. (3) of the Holy Spirit pref. B.V.M. (Veneration).

18th Sunday after Trinity. Semidouble. G. gl. col. (2) of the Saints (3) *ad lib.* cr. pref. of Trinity.

St. Hilarion, Ab. Simple. W. gl. col. (2) *St. Ursula and Companions* VV.MM. (3) of the Saints.

Tuesday. G. Mass of Trinity xviii col. (2) of the Saints (3) *ad lib.*

Wednesday. G. Mass as on October 22.

St. Raphael, Archangel. Greater Double. W. gl. cr.

SS. Crispin and Crispinian, MM. Simple. W. gl. col. (2) of the Saints (3) *ad lib.*

Vigil of *SS. Simon and Jude*. V. col. (2) of *St. Mary* (3) for the Church or Bishop.

Feast of Our Lord Jesus Christ the King. Double I Cl. W. gl. col. (2) Trinity xix cr. pr. pref. L.G. Sunday.

SS. Simon and Jude, Apostles. Double II Cl. R. gl. cr. pref. of Apostles.

Tuesday. G. Mass of Trinity xix col. (2) of the Saints (3) *ad lib.*

Wednesday. G. Mass as on October 29.

Vigil of All Saints. V. col. (2) of the Holy Spirit (3) for the Church or Bishop.

November 1. All Saints. Double I Cl. W. gl. cr. pref. of All Saints through the Octave unless otherwise directed.

All Souls. Double I Cl. B. Masses of Requiem seq. requiem preface.

20th Sunday after Trinity. Semidouble. G. gl. col. (2) All Saints cr. pref. of Trinity.

St. Charles Borromeo, B.C. Double. W. gl. col. (2) All Saints cr.

Within the Octave. Semidouble. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop cr.

Within the Octave. Semidouble. W. Mass as on November 5.

Within the Octave. Semidouble. W. Mass as on November 5.

Octave of All Saints. Greater Double. W. Mass of the Feast (in honor of the Saints of the Anglican Communion) gl. cr.

Of St. Mary. Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop prev. B.V.M. (Veneration).

21st Sunday after Trinity. Semidouble. G. gl. col. (2) of the Saints (3) *ad lib.* cr. pref. of Trinity.

St. Martin, B.C. Double. W. gl.

Tuesday. G. Mass of Trinity xxi col. (2) of the Saints (3) for the faithful departed (4) *ad lib.*

Wednesday. G. Mass of Trinity xxi col. (2) of the Saints (3) *ad lib.*

Bestowal of the Episcopate. Greater Double. W. gl. cr.

Friday. G. Mass as on November 13.

Of St. Mary. Simple. W. Mass as on November 9.

For all workers.

For all sick, wounded and suffering.

For all doctors and nurses.

For all in hospitals.

Thanksgiving for answers to prayers.

For the rehabilitation of war torn countries.

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For the protection of all who travel.

For our benefactors.

For the Servants of Christ the King.

Thanksgiving for the Kingship of Christ.

For the Bishops of the Church.

For the Liberian Mission.

For a just and lasting peace.

For growth in holiness.

Thanksgiving for all saints.

For the Faithful Departed.

Thanksgiving for blessings on our country.

For the increase of the ministry.

For the Church's clergy.

For guidance in labor problems.

For guidance in race problems.

For increase in devotion to the saints.

For the increase of the Order.

Thanksgiving for the forgiveness of sins.

For blessings on our country.

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